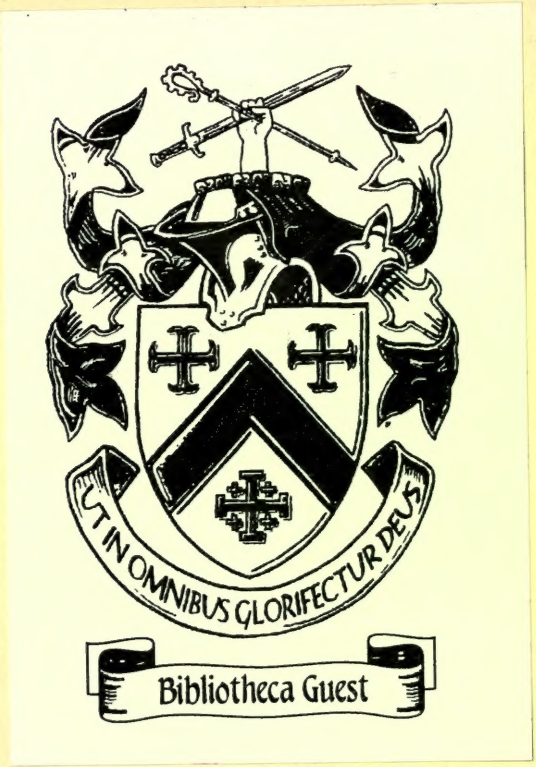
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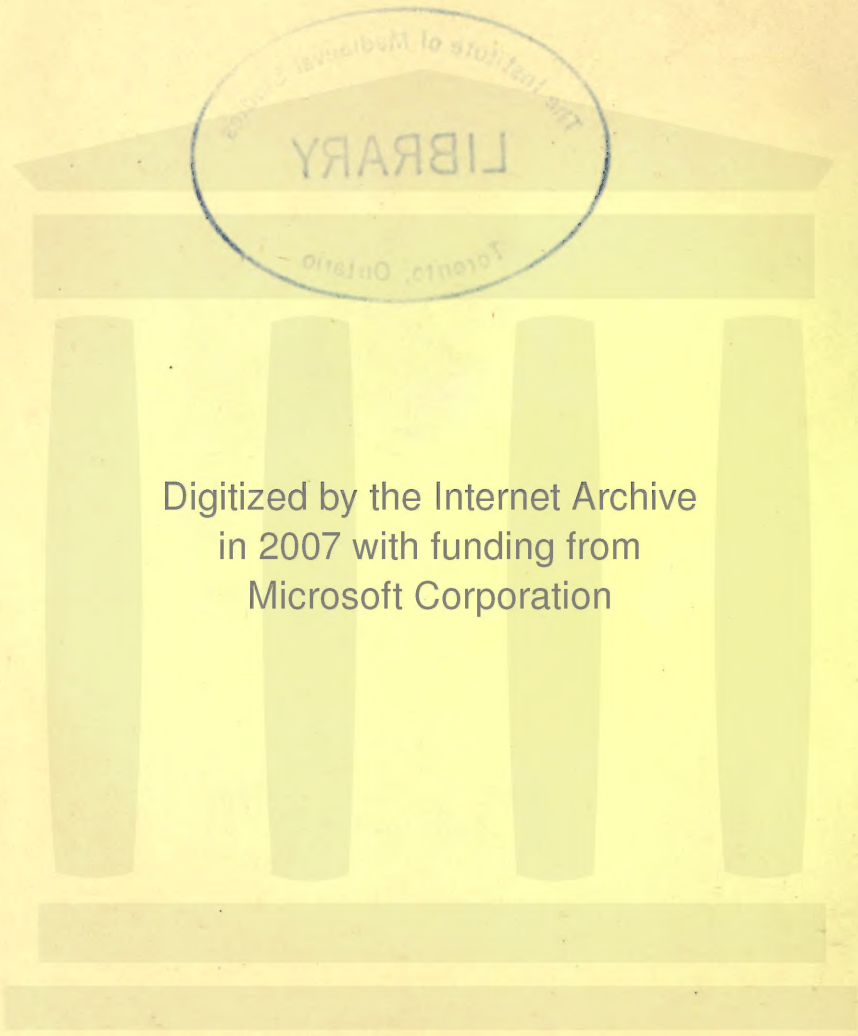
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CHRIST CHURCH LETTERS.

A VOLUME OF MEDIÆVAL LETTERS

RELATING TO THE AFFAIRS OF THE

PRIORY OF CHRIST CHURCH CANTERBURY.

EDITED BY

J. B. SHEPPARD, M.R.C.S.

PRINTED FOR THE CAMDEN SOCIETY.

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INTRODUCTION.

THROUGH all the long series of vicissitudes which have marked the history of the Cathedral Church of Canterbury, the muniments—the title-deeds by which the possessions of the chapter were secured—have been preserved and kept together with singular completeness. The library has been plundered, perhaps oftener than once or twice; illuminated missals and ponderous volumes of scholastic divinity have disappeared; even the Chronicle of Christ Church does not now exist, although we have a right to believe that there once was such a chronicle, in which the successors of Gervase recorded from year to year the additions which Archbishop Thomas made to the buildings of the monastery, or Prior John to the comforts of the monks; in which also were set down the names and titles of the royal and noble personages who brought their oblations to the shrine of St. Thomas, together with such notices of political occurrences and natural phenomena as—although affecting the outer world rather than the *familia* of the monastery—appeared to be worthy of occupying the pen of the monastic historian. But, although the library has suffered, the muniment chamber—at Canterbury known as the Treasury—has almost completely escaped spoliation.

The Norman Conquest gave Bishop Odo an opportunity for an illegal and soon-ended seizure of some of the Church lands; but the charters by which those lands were held by the Church remained safely, as they do to this day, in the hands of their proper owners.

The long, and at last murderous, contention between Henry II. and his archbishop, so far from diminishing the number of title-deeds, actually, by arousing a spirit of partisan devotion, added greatly to their number, the impulse being continued long after the years immediately following the martyred archbishop's canonization; in fact the grants of lands and rents—some large and many small in value—given to the Church of Canterbury and the "Blessed Martyr" during the reign of Henry III. probably outnumber those conferred in all other centuries both before and after that time.

The great convulsion of the sixteenth century only transferred the estates of the Church from the ancient possessors to a reformed body which comprised among its members several of the former owners. These, transmuted from Romish monks to Protestant prebendaries, were little likely to destroy or scatter those venerable parchments by virtue of which they, as heirs and successors of the Prior and Chapter of Christ Church, claimed the rents upon which they subsisted.

Lastly, even in the seventeenth century, when so many ancient collections were broken up and dispersed, the spoilers appear, as a rule, to have disdained to meddle with the musty bundles of title-deeds, contenting themselves with carrying off the decorated volumes which were worth money in the market. Hence it is that the parchments by virtue of which Archbishop Lanfranc collected his revenues in the eleventh century, supplemented by the additions of one age after another up to the sixteenth, are still to be found in the octagonal chamber, which, if not he himself, his immediate successors built for their reception.

Of the ancient MSS. thus so long preserved, many are detached charters and other documents of a similar character—the so-called "Chartae Antiquae Cantuar."—a sufficiently full account of which may be seen in the fifth report of the Historical MSS. Commission; but in addition to these there are still extant more than twenty

ancient volumes, chiefly Registers of the Priory of Christ Church, containing an immense store of materials for writing history hitherto unknown except to a few privileged explorers. The reference "Reg. C. C. Cantuar," which occurs here and there in the works of Wilkins and Kemble, shows that these registers have not been quite unnoticed; but, as those authors sought for such records only as bore reference to the special subject of their volumes, they have done really nothing towards making the contents of the registers available for students. The two or three charters extracted by Kemble, and one or two references in the "Concilia," leave quite untouched the subject illustrated upon some thousands of pages in these volumes, the record, namely, of monastic life in the great Benedictine Convent which, for nine hundred years, was associated with the metropolitical cathedral of England. Under these circumstances, the editor snatches the opportunity offered by the production in print of one of these volumes to mention the existence of many other records possessing a wider interest than these "Christ Church Letters;" induced to do so by the conviction that from no other single source can there be collected a more complete series of portraits of the actors who played out the drama of monastic life in the Middle Ages, with outlines of the rather monotonous scenery which served them for a background. It may be mentioned that the Dean and Chapter possess a good calendar of the "Chartae Antiquae," but that no clue exists to serve as a guide through the maze of the registers.

The Registers properly so named—several of the volumes in the collection cannot be so designated—are lettered from A to Z; two-thirds of them, from A to S, are strictly mediaeval records, extending in date down to the dissolution of the monastery in 1540; whilst the remainder, from S to Z, are of less ancient date, and contain only copies of leases and other uninteresting matters.

Less important than the Registers, in which the documents follow each other in some sort of historical sequence, are four volumes compounded of disconnected fragments gathered together within the last few years. Three of these are large folios lettered "MS. Scrap Books," in which a great number of waifs and strays are mounted; the fourth being the volume of "Christ Church Letters," which is now presented to the Members of the Camden Society. When this letter-book was exhibited during the meeting of the Royal Archaeogical Institute at Canterbury in the summer of 1875, it came under the notice of Sir John Maclean, and by his recommendation the Council of the Society was induced to undertake the present publication.

It will be seen that several of the letters written by royal and exalted personages, and by men who, being occupied in the higher walks of public employment, were brought into contact with the great men of their day, contain matter of real historical interest, whilst others, dealing as they do with the domestic concerns of the Prior of Christ Church and of the convent which he ruled, serve to produce a picture of the ordinary life of the head of a great Benedictine monastery: exhibiting much of that imposing side of the dignitary which was habitually turned towards the general world, but also showing a little of the reverse side, visible at the time only to his associates and intimate friends.

The letters which make up this volume were found scattered here and there among the uncatalogued portion of the Chartae Antiquae, the several specimens turning up from time to time, often at very distant intervals; hence it happened that they were mounted in the volume as they came to hand, and therefore without regard to similarity of subject or chronological sequence. In the present more methodical arrangement the letters are, as far as possible, placed in chronological order, the authorities upon which the Editor has

relied for assigning dates in doubtful cases being referred to in the notes at the end of the book.

In order to facilitate reference, both to these transcripts and to the original MS. volume, it must be pointed out that a Roman numeral indicates the position of each letter as here printed, whilst its position in the Canterbury volume is shown by an Arabic figure at the side of the title.

In filling up, where he could do so, the gaps which the letters leave in the several histories, here hinted at rather than narrated, and in explaining the obscure allusions of the writers, the Editor has, where this was possible, resorted to original MS. material selected from the registers of the Cathedral; preferring these authorities to references to printed books, both because they are of unimpeachable authenticity and contemporary with the events which they explain, and because to a great extent they are unpublished and not easily accessible.

EXPLANATIONS AND ILLUSTRATIONS.

Prior Richard Oxenden's letter of excuse [I.] undoubtedly belongs to the civil year 1334. Archbishop Mepham died on October 9, 1333, and his successor did not receive his temporalities until the next summer, so that in the month of February following Mepham's death the See was vacant. This was the only vacancy co-existing with a Prior Richard, and a King Edward holding a parliament at York within a few days before the feast of *St. Peter's Chair*.[a] The letter is dated February 9, and, the Parliament having been summoned for February 21, it appears that the Prior considered that his delegates might perform the journey from Canterbury to York within twelve days.

By gradual encroachments the King in the fourteenth century had acquired the custom, if not the right, of nominating to three corrodies in Christ Church, that is, of maintaining three of his nominees at the expense of the Convent of Canterbury. In the draft letter [II.] the prior and chapter, at the time of the death of John Griffon, the late holder of one of these corrodies, protest against the nomination of a successor, pleading that, as landowners in a county surrounded on three sides by the sea and therefore charged with the duty of guarding a great extent of coast, they were already greatly impoverished. From other sources[b] we learn that Edward III. in 1337, in consequence of this or some similar petition, surrendered his claim to the patronage of the corrodies; but also that, even after the surrender, he continued to fill the

[a] Archaeol. Journal, York Volume.

[b] Chart. Ant. c. 89.

vacancies as they occurred. In the reign of his grandson, who was probably more easily influenced, the monks again protested, and on this occasion they obtained substantial relief. By a composition which is still in existence [a] the King resigned all the rights against which the monks protested, and they, in return, agreed to celebrate with much formality, in commemoration of Richard's munificence, the two festivals of St. Edmund the King and Martyr,—those namely of his passion and translation,—making especial mention of their patron's name in the collects recited at each festival.

The Papal Nuntii, referred to in the letters III. and IV., established themselves in the year 1374 at Bruges, having been dispatched thither by Gregory XI. for the double purpose of, first, settling a concordat between Edward III. and the Pope, and, secondly, of mediating between the kings of England and France, who consented to submit their differences to arbitration.[b]

In accordance with custom, they charged upon the clergy of England the expenses incurred during their attempts to promote peace and goodwill; demanding a sum of 4,416 florins of gold as their remuneration for a hundred and twenty days of service. When the demand for payment was made it happened that the See of Canterbury was vacant (by the death of Abp. Wittelsey), and hence the burthen of collecting and transmitting this great sum of money fell upon the Prior of Canterbury—the *custos spiritualitatis* of the archbishoprick sede vacante.

In the first of these letters the Prior pleads directly to the Nuntii, asking for an extension of time; and in the second, Simon Sudbury, the Bishop of London—soon after destined to be raised to the Archbishoprick of Canterbury—proposes, in the interest of the Prior, that the collector shall receive some money in hand, and accept security for the remainder, the Bishop himself offering to be

[a] Chart. Ant. c. 95. [b] Rymer sub. dat.

one of the sureties. This proposal appears to have been accepted, and the Canterbury archives[a] show that the money was raised by a tax of an obolus in the mark levied upon all ecclesiastical incomes. The Bishop's letter is dated from Wingham, near Canterbury, where Archbishop Peckham's College of Canons formed a convenient retreat for the founder's successors. The fact of the Bishop's residence so near to the Metropolitan Cathedral, and the interest which we see him taking in the affairs of the See, lead to the inference that he foresaw his approaching promotion to the Archbishoprick.

In the same year—even in the same month—Prior Gillingham was compelled to levy a second tax of a farthing in the pound, to satisfy the claims of another Nuntius, in the person of Pileus, Archbishop of Ravenna.[b]

Letters V., IX., XVIII., &c., written by Prior Moldash, the Earl of Ormond, Sir James Cornwallis the chief baron of the Irish exchequer, and James Sherlock the prior's attorney, respectively, all refer to some estates in Ireland which came into the possession of the convent about the year 1180, bringing with them at least as much vexation as profit. The history of these possessions, briefly told, is as follows:—

Hervey of Mount Maurice, an uncle of Strongbow, went to Ireland with Fitz-Stephen in a destitute condition—"fugitivus a facie fortunæ, inermis, inops."[c]

By another account,[d] it is only fair to say, he is described as the experienced guide of Earl Richard's expedition to the coast of Ireland, which he had explored some time before.

In course of time two cantreds of land lying between Waterford and Wexford were given to him by Dermot McMurrough,[e] and,

[a] Chart Ant. p. 51 et seqq.
[b] Chart. Ant. p. 61.
[c] Giraldus, ed. Brewer, v. 230.
[d] Gervase [Twysden], 1419.
[e] Giraldus, 233.

his fortunes improving, he obtained some military authority, backed by which he showed himself tyrannical and bloodthirsty.[a] About 1183 he returned to England and became a monk of Christ Church, Canterbury,[b]—"Circa tempus istud Herveius de Monte Mauricio nobili Cantuariensi Sancte Trinitatis coenobio se reddens, cui et ecclesias terrae suae maritimae, Waterfordiam scilicet et Weisefordiam interjacentes, in elemosinam donaverat, monasticam vitam elegit. Qui utinam sicut habitum sic et animum, sicut militiam sic et malitiam deposuisset."

Troubles and difficulties soon began to arise, as was to be expected when the landlords and tenants lived in different and hostile countries, separated by a dangerous sea-passage. It was soon found that no rents could be gathered, and to remedy this state of affairs the Prior and Convent farmed their lands to one or two speculators, to whom they looked—often in vain—for their income, minus a large deduction in the shape of commission. Then the convent of Kilkenny intruded their nominees into the benefices belonging to the English monks, and at last, in 1245,[c] Prior Nicholas Sandwich and his Chapter conveyed in perpetuity all their interest in the donation of Hervey Mount Maurice to the Cistercian Convent of Tynterne, or De Voto, in the diocese of Ferns, receiving in exchange 625 marks of ready money and an undertaking for the payment of an annual rent of 10 marks.[d] Ten years after this transaction the Abbot and Convent of Tynterne "ex merâ liberalitate," but at the suggestion of Archbishop Boniface, consented to increase their annual payment by an addition of three marks, thus making up the sum to thirteen marks, at which it remained as long as any payment was made at all. In 1243,[e] when the transfer of the estates to the Cistercian Convent was first taken into consideration, the Bishop of

[a] Giraldus, v. 252.
[b] Ibid. v. 352.
[c] Chart. Ant. I. 236 and 241.
[d] Chart. Ant. J. 237.
[e] Chart. Ant. T. 243.

Ferns, in whose diocese Mount Maurice's donation was situated, wrote a letter of remonstrance to Canterbury, reminding the Prior that—

"Quum Anglici primum intervenerunt terram Hibernie tempore Regis Henrici patris Regis Johannis quondam regis Anglie, plures terre et ecclesie fuerunt date prioratui vestro, ad honorem sancti Thome Martiris, per illos qui terram Hibernie intervenerunt."

He classed Hervey Mount Maurice, an alien and an invader, among the spurious benefactors, asserting that he gave to Christ Church estates which belonged, not to himself, but to the See of Ferns. In spite, however, of the advantage which the Bishop possessed of being on the spot he gained nothing by his motion beyond a *composition*, which no one seems to have thought of observing.

At the beginning of his reign Richard II.[a] gave to the Prior a licence permitting him to receive the annual rent which the Abbot De Voto was bound to pay him; thus exempting him from the operation of a recent statute which forbade absentees, who contributed nothing to the defence of the country, to withdraw money from Ireland. The King, however, limited the privilege conferred by his charter to the lifetime of the actual Prior to whom it was granted, but it soon became a custom for each successive Prior on his election to ask for and to obtain the royal licence *statuto non obstante*.

From the time of the sealing of the contract the Abbot began to fall into arrears, and year by year he became more deeply indebted to the creditor, who had no means of enforcing his claims. The Earl of Ormond and the Chief Baron of the Irish Exchequer were enlisted on the side of the Prior of Christ Church about the year 1430, and William Whytton, the Prior's agent, was stimulated to use his utmost endeavours to extract some ready money from the Abbot, and to come to a better understanding for the future. For

[a] Chart. Ant. J. 244, x. 8.

forty years, notwithstanding the power of the Earl and the influence of the eminent lawyer, the Abbot's rent still fell farther and farther behind, until in 1461, the arrears reaching to the sum of 200*l.* [about 3,000*l.* of modern money], James Sherlok, the writer of the letters XVII. and XVIII. and a resident Irishman, was deputed to press the Abbot for payment, and then a fresh difficulty arose in the shape of a claimant who ousted the Prior's attorney under pretence of kinship to the founder. The Gilbert Talbot whose opposition so embarrassed Sherlok that he was compelled to call in the Prior to help him was no mean antagonist, and it is not improbable that he succeeded in his claims, for after this date we do not meet with any more notices of cash received by the Priors of Christ Church from the Abbots De Voto.

Sherlok's first letter alludes to an arrangement[a] into which the Prior of Canterbury entered with the desperate hope that he might still draw some part of his Irish revenue. By this transaction all the Irish property was demised for sixty years to James Sherlok, gentleman, David Sergeant, treasurer of the church of Waterford, and David Cowan, who covenanted to pay a rent of 6*l.* and to discharge all dues to which the churches they farmed by virtue of the agreement were liable. Whether the lessees during their term failed to pay their rent, and at the termination of their lease still retained possession, we cannot learn with certainty, but the absence from the registers of all farther mention of Irish property affords a pretty sure ground for supposing that, from the time when the three lessees came in possession, no more money was remitted to Canterbury.

The schedule of estates demised to Sherlok includes—

Omnia terras et tenementa . . . . . in Kilmore, Kilturch, Thamagr, Kilcogan alias dicta Kilcowan, Bannewe, Killagg, Carree, Omachus fumour in insula de Bannewe, cum duabus insulis de Salteis ; ac eciam patronatum et personatus ecclesiarum et capellarum de Kilmore, Kil-

[a] Reg. R. 241.

turch, Thamagr, Kilcowan, Bannewe, Killagg, Carree, et Omachus in fumoure in Hibernia.

The letters X., XIX., XX, XXIX., XXXIX., &c. refer more or less directly to the college which Archbishop Islip, by royal licence, founded at Oxford in the year 1362. The site of the college is now covered by the eastern quadrangle of Christ Church, which still perpetuates the name of the old foundation; the little college itself having been absorbed into the gigantic neighbour which Wolsey projected but failed to complete.

The history of Canterbury College, told in a few words, will help to make clear the meaning of some allusions in these letters. In the year 1362 Archbishop Simon Islip, desirous of promoting the pursuit of learning among the clergy, obtained from Edward III.[a] a licence to found a college and to endow it with lands, "statuto, &c. non obstante." Acting upon the licence, he acquired a site near the priory of St. Frideswyde, and upon it he either erected the necessary buildings or adapted those already existing to suit the purpose for which he destined them.

For the support of the foundation he appropriated to it the rectory of Pagham, in Sussex, whilst William de Islip, a nephew of the Archbishop, assigned for the same purpose the manor of Woodford, in Northamptonshire.[b] In his confirmation of this latter grant, the Archbishop, alluding to the great pestilence of 1348-9 and the havoc which it had made among the clergy, writes:—

"Quia per sapienciam, sic non absque sudore et laboribus adquisitam reguntur regna, et in justicia consonanter ecclesia militans germinat, et sua extendit tentoria; nos . . . . . ad hec sepius revolventes intima cordis nostri, ac considerantes veros in omni sciencia doctos et expertos in epidemiis presertim plurimum deficisse, paucissimosque propter defectum exhibitionis ad presens insistere studio litterarum, &c."

[a] Chart. Ant. O. 127.

[b] Chart. Ant. O. 129.

Other benefactors were found in Oxford itself, and the King granted another licence in mortmain, bearing date 1373,[a] enabling the Prior of St. Frideswyde, the Abbess of Godstow, the Master and Scholars of Baylolhalle, together with some private individuals, to contribute certain messuages for the benefit of Archbishop Islip's foundation.

When the college was forty years old, extensive repairs—in fact a rebuilding—became necessary; unless indeed (as is possible, seeing that the task was undertaken by Prior Thomas Chillenden, who had a passion for building) the fabric was pulled down to make room for one more magnificent. During the process William Chart, the Warden of the College, superintended the works, and kept the accounts, and his statements of expenses for the years 1396 and 1397 are yet in existence.[b] These are so precisely drawn up—recording the sums paid for wages week by week to the artificers, the names of the persons furnishing materials, and the purposes for which the materials were intended to be employed—that it is possible from them to construct a picture of the college as it appeared when the warden—the last workman having walked out of the gate—was left in possession of his new buildings. There was the great gate—built of Taynton stone and furnished with a costly lock, hooks, and hinges—leading to the quadrangle, three sides of which were occupied by buildings, among which the Chapel certainly, and the Hall probably—for there is evidence of the existence of this essential element of a college—formed prominent features. A third side of the quadrangle opened to the garden, upon which abutted a set of rooms much desired for their pleasant situation. Leading into the space which is now Peckwater Quad was the *porta posterior*, and near the kitchen was a well freshly furnished with a new rope. The buildings were of course in the

[a] Chart. Ant. O. 131.

[b] MS. Scrap Book B, 68.

early Perpendicular style, which implies that they had high pitched gabled roofs, and these roofs, as the warden's bills tell us, were covered with Stonesfield slates. The upper stories were pargetted, that is, built of timber and covered with plaster impressed with fantastic designs; while the ground story was strongly constructed of Headington stone; latticed windows were very abundant—unless the vitrearius and plumbarius charged very highly for their raw materials and labour—and a gutter suited for carrying refuse water ran from the kitchen into Merton Lane.

The inhabitants of this new college were Benedictine monks and secular clerks, the former living in as strict subjection to their rule under the supervision of the Custos as if they were still inmates of their own monastery. They were not all monks of Christ Church, Canterbury, in fact a custos and his four socii is the largest congregation of Canterbury brethren whose names are recorded as contemporaneous inmates of the college, but from the very foundation it is probable that boarders from other monasteries were received who wished to combine the monastic life with their university education. In a statement of accounts dated 1473,[a] the Custos acknowledges the receipt of room rents from the "Camera de Wynton," "de Evysham," "de Roff," also "de Fratre de Batell," and "de Coventre Chambyr," from which it would appear that these monasteries permanently retained the so-named sets of rooms for the accommodation of their students.

The letter LVI. from John Langdon, the warden of 1494, testifies that the Benedictine undergraduates were not more submissive to discipline than mere secular students might have been, and letter XXIV. shows that the occupant of "Coventre Chambyr" was as unruly as the rest.

It must not be inferred that until the time of Archbishop Islip's

[a] MS. Scrap Book B. 141.

foundation of this college the monks of Canterbury had not the means of obtaining a knowledge of polite letters and an Oxford degree; on the contrary, the convent owned a share in a joint-stock hall, common to all the Black monks[a]— "Commune mansum Nigrorum Monachorum in Stokewelle Strete in Suburbio Oxonie," —which share they sold to the Monastery of St. Peter, Westminster, in 1371, nine years after the foundation of Canterbury College, reserving for themselves however a right of re-entry, if at any time they should be expelled from their newly established home. But there is evidence that even before the foundation of this hall a detachment of the Canterbury community passed a portion of the year at the University. One of the cathedral registers contains several familiar letters which quaintly record the establishment of an early "Canterbury Hall," adjoining the church of St. Peter in the East, probably on the site of the present St. Edmund Hall. The letters themselves are not dated, but, as they both follow and precede examples bearing the date 1331, they may safely be assigned to that year.

In the first of these, the Prior, writing from Canterbury, thus instructs W. de Mondham, who, with one St. Ives, a monk of Christ Church, had secured a tenement suitable for the establishment of a small Hall:[b]

"Per litteras vestras intelleximus, quod ad instanciam cofratris nostri H. de Sancto Ivone quesivistis diligenter et explorastis unam aulam convenientem pro tribus fratribus nostris; et invenistis eam situatam juxta ecclesiam Sancti Petri in Oriente ubi solebat Dominus Archiepiscopus manere. Cujus aule pensio vobis in presenti concessa est pro vj. marcis sterlingorum, et nos ipsam Aulam cum Camera et Deporto pro dictis fratribus acceptamus, et predictam pensionem persolvemus."

The Bishop of Lincoln granted a licence[c] to the students of this

[a] Chart. Ant. O. 139. [b] Reg. K. 12 v. [c] Reg. K. lxxx.

hall, allowing them "divina celebrare in domo sua quam inhabitant in civitate Oxon." Succeeding letters inform us that St. Ives was placed at the head of the little society of three students, including himself, and that for their sustenance they relied chiefly upon the bailiff who managed the manor of Newington, near Henley, on behalf of the Canterbury monastery. In the very first year of its existence, although the members profited in their studies, the little college suffered from internal dissensions, and lost one of its members by death. In reference to their quarrels, the prior exhorts the Warden:

"Sequimini concilium Sancti Pauli: sol non occidat super iracundiam vestram, sed date locum iræ que de stirpe nascitur viciosa."

The last mention that occurs of the hall in Queen's Lane is in 1341, when the senior student is requested to have an eye to the proceedings of an undergraduate of some other college, the son of Hugh Champneys, whom he was required to exhort and instruct.

It is recorded that, when St. Ives and his two fellows went up for their first October term, they spent thirty-seven shillings on the road, leaving themselves only thirteen shillings for housekeeping.

It may be mentioned that one of the Canterbury registers[a] contains a very long statement of all the *processus* of the John Wyclif who, in 1370, with the assistance of several other secular priests, thrust himself into the wardenship of Canterbury College; but these records throw no light upon the question of the identity of this Wyclif with the Rector of Lutterworth. Wyclif's *libellus* asserts that Archbishop Islip founded the college for the benefit of secular clerks only, and that the monks were usurpers.

The following list of wardens, several of whom appear in the letters, is compiled, not without *lacunæ*, from MS. sources.

[a] Reg. B. 2, f. ccclxxvi.

1362. J. Wyclif (by his own statement).
1370. H. Woodhull, who ousted Wyclif.
1390. W. Dover.
1396. W. Chert.
1411. J. Langdon.
1413. W. Molassh.
1427. J. Salisbury.
1437. J. Assh.
1448. J. Wodnysberg.
1454. W. Hadleigh.
1468. Reginald Goldstone.
1472. W. Chichele.
1473. T. Humfrey.
[...] W. Chichele, ob. 1480.
[...] T. Goldstone.
1494. J. Langdon.
1495. Robert Eastry.
Circa 1510. Robert Hollingbourne.
[...] Edw. Bocking.

Richard Sellyng, the writer of the letter numbered XXXIX.,[a] on returning to Canterbury was appointed Cancellarius of the monastery, a post which he held for many years. As this office demanded some little proficiency in legal knowledge, we may infer that the Prior granted the request so passionately urged in the letter.

Some particulars of the preferments held by Dr. Chaundler, so often mentioned in the Oxford letters, will be found in the notes at the end of this book. The special benefaction by which he endeared himself to the community of Canterbury College, and the return which was made to him, are thus related by a contemporary:—[b]

"Quod preter cetera benficia nostre Cant. ecclesie collata, dudum ad consecrationem Capelle in Collegio nostro Cantuar: Oxon., et ad edificationem altarium in eadem pro divini cultus augmentacione sumptus opportunos dedit, ac eciam quinquaginta libras liberalissime donavit pro possessionibus emendis, ad solvendum pro stipendiis Pincernarii et Coci in eodem, nos inducit ut ejus reverendam paternitatem precipuo quodam officio ac studio persequamur. Unde nos Will. Chichele, Custos, et Socii Collegii Cant. predicti superscripta diligenter animadvertentes, volentesque ei pro temporalibus spiritualia bona rependere, volumus et concedimus, pro nobis et successoribus nostris, ut cotidiana apud nos imperpetuum, sub sequenti forma, ejus habeatur memoria. In primis, quod is qui juxta vim statutorum collegii missam pro fundatore et bene-

[a] Reg. R. passim.
[b] Reg. M. 69.

factoribus nostris celebrare tenebitur, teneatur eciam supradicti Magistri Thome Chaundeler in eadem missa memoriam habere specialem, nomenque ejus dum vixerit in collecta "Dans qui caritatis" sub hac forma "da famulo tuo Thome," post mortem vero ipsius in Collecta "Inclina," sub hac forma "ut animam famuli tui Thome" expresse pronunciare. Volumus insuper et concedimus quod, singulis diebus, Custos qui pro tempore fuerit aut qui ejus vice in aula post prandium aut cenam gratias inchoabit, in fine gratiarum sub hac forma predicti Magistri Thome Chaundeler post ipsius mortem memoriam specialem faciet: "Anima Fundatoris nostri et anima Thome Chaundeler ac anime omnium fidelium defunctorum per misericordiam Dei requiescant in pace." Volumus preterea, et per presentes concedimus, quociens Custos supradicti Collegii aut ejus locum tenens Pincernarium aut Cocum de novo in eodem Collegio recipiet, tenebitur ab eisdem, in prima illorum admissione seu recepcione, corporale juramentum exigere, quod ipsi singulis diebus quibus in villa Oxonia residentes et nulla legitima causa perpediti fuerint, in Capella dicti Collegii, pro anima dicti Magistri Thome Chaundeler semel orationem Dominicam cum salutatione Angelica dicent," &c.

No record remains to inform us what was the origin of the dispute with Merton College mentioned in XI., but probably some trespass, such as is referred to in another letter, LXV., had set the parties at variance.

On May 25th, 1452, Archbishop Stafford died, and on June 4th the King, in addition to the usual formal congé d'élire, sent the quasi-familiar letter XIII., urging the Chapter to elect Cardinal Kemp, at the time Archbishop of York and Chancellor of the Realm, to be their Archbishop. The King's request was complied with, and the Cardinal and Chancellor-Archbishop of York was chosen by the Prior and Chapter to be their pastor. He died when he had ruled the Church for one year, twenty weeks, and six days; and his handsome tomb still adorns the south side of the choir of the cathedral.

This original letter, authenticated by the King's sign manual, is dated 4th June, six months before Cardinal Kemp's enthronization, which took place on the 11th December following.

In the letter of the Prior of Coventry (XXIV.) there is mention made of a miracle concerning which he was ready to testify. No particulars of the marvellous cure are supplied, and hence it can only be guessed that some sufferer living in Warwickshire had either visited the shrine of St. Thomas at Canterbury, or that he had specially invoked the saint without leaving his own home, and that the result had been remarkable and satisfactory. In order to procure the benefit of the saint's miraculous powers it was by no means necessary that in all cases the sufferer should visit, personally, the scene of the martyrdom; nevertheless, the journey was annually undertaken by thousands of pilgrims, the majority of whom probably were prompted only by feelings of simple devotion, and not urged by a desire of getting rid of a specific infirmity. To this class, as far as we can see, belonged all the individuals composing the merry party—

> Wel nyne and twenty in a companye
> Of sondry folk, by aventure i-falle
> In felaschipe, and pilgryms were thei alle
> That toward Canturbury wolden ryde.

More solemn pilgrimages were made by numbers of afflicted folk, who, usually after exhausting the resources of the medical skill of their day, and fruitlessly appealing for assistance to the saints of their own district, undertook the journey to the out-of-the-way, almost isolated, corner of England which was sanctified by the presence of the relics of the Archbishop, who forfeited his life certainly for his order, and, as it in some way came to be believed, in defence of the liberties of the common people. Arrived at the church, pilgrims in general knelt at the shrine, made their offerings

and so departed; but in cases where sufferers from disease applied for cure it was usual for them to perform *excubiæ* of three days; that is, having their beds spread in Trinity chapel near the shrine of the martyr, they day and night implored his intervention. Water sanctified at the time of his passion by infusion of the saint's blood could be procured at the church, and this being drunk by or applied to a sick person or animal often brought recovery to the sufferer: even inanimate objects are said to have received benefit from contact with fabrics which by their connection with the saint had acquired a portion of his miraculous virtue.

One quality there is characteristic of the narratives of the early miracles wrought by the Saint as related by William of Canterbury, a contemporary of the martyr, which in fairness ought to be mentioned: this is their singular, apparent, truthfulness, a careful repression of exaggeration in the descriptions of the pains which the patients suffered, an entire absence of incompatible symptoms, and often an intelligent clearness in the accounts of the successive steps by which the process of recovery took place. Here we seldom find a story of a man at death's door one minute restored in the next minute to complete health and strength; on the contrary, the recoveries are described as gradual, one symptom disappearing after another in the very order in which an experienced physician would expect them to vanish during natural convalescence. The fair inference to be drawn from this accuracy of description is, either that the symptoms and the recoveries were truthfully described by eye-witnesses, or that William of Canterbury, the narrator, was as a physiologist and pathologist far in advance of the age in which he lived. A careful examination of the Reverend Canon Robertson's edition of William of Canterbury's Miracles of Becket (Chronicles and Memorials of Great Britain) will convince any practical student of the phenomena of disease, that in that work he has to do with narratives very different in quality from the flimsy stories of instantaneous cures which passed

for miracles at a later period of the Middle Ages. It must however be confessed that occasionally, when recording a report received from a distant place, the accuracy of which the historian could not personally verify, William is apt to appear in the light of a too credulous enthusiast. It is not to one of William's accurately drawn pathological pictures that the Prior of Coventry alludes, but probably to some such rigmarole story as one dated 1445, which was certified by Prior Goldstone;[a] his certificate being still among the Chart. Ant. Cant. In this case a man born in Aberdeen had suffered all his days from every kind of deformity and several sorts of diseases; he had, of course, visited rival shrines in vain, but at last coming to Canterbury he found speedy, though not immediate, relief. The saint provided a curious expedient to remove all doubt of the sufferer's statement as to the place of his birth and the congenital nature of his infirmities. Just as the patient was getting better, two men strolled into the church who *happened* to come from the very same Scottish town as the object of the miracle, and they were able to testify to the fact that he was their fellow-townsman and that he had been a cripple from his earliest days. As this miraculous cure took place at the very same time as that at which Shakespeare, following the popular chronicles of the period, fixes the marvellous recovery of Saunder Simcox at St. Albans,[b] it would appear that the regaining of health at a popular shrine was a trade not without its profits and attractions.

Reynold Goldstone, the writer of XXVI. and two other letters which follow it, was the intimate and trusted friend of Prior Sellyng. At the time when William Petham was chosen Prior of Christ Church he was Warden of Canterbury College in Oxford. Prior Petham was an infirm old man whose incumbency was likely to be

[a] Chart. Ant. C. 1303. [b] Hen. VI. Part II. act ii.

short, and Sellyng, being by far the most prominent of the brethren of Christ Church, might reasonably expect to succeed him. In anticipation of his own promotion, it was probably by Sellyng's influence that the Warden was recalled from Oxford just before Petham's death, the future Prior naturally desiring to have his friend and counsellor with him against the time when his cares and responsibilities were to be so much increased. In 1472 Sellyng was chosen to rule the monastery, and one of his first acts was the appointing of his friend Goldstone[a] to the office of proctor representing the Chapter in Convocation. This commission was renewed from year to year up to 1480, but as the Convocation always sat in the second quarter of the year, and these letters are dated in the first and fourth, it is pretty clear that when Goldstone wrote them to his patron he was employed on business other than his duties in the clerical parliament. The mention of the writer's intimacy with Sir John Fyneux, combined with the fact that the latter was appointed seneschal of all the manors of Christ Church in 1476, would indicate that at least two of the letters, and perhaps all three, were written shortly after that date. This Reynold Goldstone, the Prime Minister of Prior Sellyng, survived his patron, and died in 1504, after filling every monastic office of dignity except the highest. He made his *profession* in 1458 and at the time of his death was 78 years of age. The obituary of the convent furnishes the following biographical sketch :—

"Dompnus Reginaldus Goldstone in Sacra Scriptura Bachalarius, tandem senio et debilitate confractus, ab omni onere exteriore absolutus, intravit cameram suam Infirmarie, ubi mansit usque ad terminum vite sue *stacionarius*. Qui obiit xxvj^to^. die Septembris Anno Dni M°. V^c^. iiij^ti^. Anno etatis sue lxxviij°. et Anno monachatus sui lij^do^. Cujus anime propicietur Altissimus."

[a] Reg. R. passim.

The title *stacionarius* in the Canterbury obituary is applied to a monk who having outlived his bodily activity was allowed, as was Goldstone, to retire to a comfortable chamber in the region of the Infirmary, where, being waited upon with obsequious deference by certain of the junior monks told off for the duty of bearing him company, he spent his last days in such ease and comfort as absolution from all duties and unlimited freedom in the matter of diet could afford to him. The ordinary word which monastic writers use to designate a superannuated monk to whom these tender indulgences were accorded is *sempecta* or *sympecta*. A note which occurs in Dr. Samuel Maitland's "Dark Ages" contains all that is known or can be reasonably inferred as to the meaning of this word, and the privileges enjoyed by a person designated by it.[a] To his more serious information the writer subjoins a charming little sketch of an *emeritus* soldier who became a *stacionarius* or *sempecta*, written in rhymed Latin verse, which is so melodious that the editor cannot resist the temptation of quoting it, both for its own sake and in order to draw the attention of the present generation to Dr. Maitland's valuable series of papers in which it is incorporated; papers so learned and at the same time so cheery; written in a style capable of giving a relish to the driest of historical materials; above all so full of good-humoured but profound criticism as to be the best of charts for students about to adventure upon the intricate sea of original historical research. The manners of the *stacionarius* and the estimation in which he was held by the brethren are thus described in the rhymes:—

Ipse post militiæ cursum temporalis,
Illustratus gratia doni spiritualis,
Esse Christi cupiens miles specialis
In hac domo monachus factus est claustralis.

[a] Brit. Mag. vol. x.

Ultra modum placidus dulcis et benignus,
Ob ætatis senium candidus ut cygnus,
Blandus et affabilis ac amari dignus,
In se Sancti Spiritus possidebat pignus.

Nam sanctam ecclesiam sæpe frequentabat,
Missarum mysteria lætus auscultabat
Et quas scire poterat laudes personabat,
Ac cœlestem gloriam mente ruminabat.

Ejus conversatio dulcis et jocosa
Valde commendabilis et religiosa,
Ita cunctis fratribus fuit gratiosa
Quod nec gravis extitit nec fastidiosa.

Hic per claustrum quotiens transiens meavit
Hinc et hinc ad monachos caput inclinavit,
Et sic nutu capitis eos salutavit
Quos affectu intimo plurimum amavit.

Ipse nihilominus missas frequentabat
Unde Infirmarius ipsum increpabat
Et ut requiesceret eum exorabat,
Dicens " Franco remane, vinum tibi dabo
Et te bonis epulis pascam et cibabo."

The letters written by Dr. Langton, John Fawne, Bulkeley, and others, either entirely treat of, or contain allusions to, a subject, which, from the space its literature occupies in the Canterbury records, must have seemed to the monks of the centuries intervening between the 12th and the 16th one of paramount importance.

All students of old chronicles, French or English, and even most readers of modern archaeological publications, are aware that Louis VII. of France visited, in the habit of a pilgrim, the tomb of St. Thomas of Canterbury, that he offered a golden cup in the church,

and that he bestowed upon the monks of Christ Church for ever an annual gift of a hundred modii of wine. The charter by which this endowment was conferred is still among the archives of the Dean and Chapter, and is dated from Canterbury in the year 1179.[a]

Philippe II., Louis IX., Philippe IV., and Charles IV. confirmed the grant of their ancestor, and the monks received their wine with more or less regularity up to the days when Philippe of Valois was in a chronic state of war with our own country; then the supply was arrested, as under the circumstances might be expected. The successors of Philippe did not resume the regular delivery of the wine, but it does not seem to have entirely ceased, for on three occasions between the years 1418 and 1477 agents were dispatched to France by the monks of Christ Church, for the purpose of receiving the wine and conveying it to England. Some traces exist of a petition addressed by the Prior to Charles VII., and there is also a letter, written by the Duke of Orleans in 1445, in which he poses as an advocate and patron of the monastery. The Prior's petition seems not to have produced the desired effect of inducing Charles to make a formal regrant of the wine, although it was backed by the Duke's influence. Subjoined is a copy of this example of the French composition and polite correspondence of the period.[b]

" Generosa littera Domini Ducis Aurelie pro vinis nostris in regno Francie.

Reverend pere en Dieu, treschier et grant amy, vous savez que, a mon departement de par dela, me chargastes parler a mon seigneur le Roy touchant le vin que dites a vous estre ja piece ottroye, et donne, par les predecesseurs de mondit Seigneur. Si vueillez savoir que de ceste matiere jay parle a mondit Seigneur le Roy. Et sur ce ma fait responce que en lui monstrant ou exhibant les lettres, a vous ottroyez a cause du

[a] Chart Ant. F. 90 and 199. [b] Reg. 19, 165.

dit vin, il est prest delfaire toute raison. Pourquoy est besoing denvoier pour deca le vidimus de vos dites lettres, fait par main de notaire, pur sur ce informer plus a plain mondit Seigneur. Et de surplus, je feray pour vous a mon povoier envers lui tout ce que possible me sera, tellement que vous en devrez estre content. Et nest ja besoing que y envoiez persone pour la poursuite, pour moy mesme le poursuivray a mes despens, come James Masse porteur de cestes vous dira plus a plain. Reverend pere en Dieu, Nostre Seigneur vous ait en sa saunt garde. Escript en mon chastel de Bray Conte Robert le derreiner de Juliet.

CHARLES.

Subscriptio littere.

A Reverend pere en Dieu treschier et grant Amy
Le Prieur de Labbaye de Cristechurche de
Canterbury."

With the reign of Louis XI., the son of Charles, or rather with the embassy despatched to Louis XI., of which Dr. Langton, the writer of two of these letters, was a member, the prospects of the monks revived.

It is to this part of the history of the wine that the letters in this volume refer, and therefore this is the period which must be examined in order to make the letters intelligible. In 1477 then, Dr. Thomas Langton was employed by Edward IV. to conduct some diplomatic business with the French King, who was holding his court at Tours. To him was entrusted a petition drawn up by Prior Sellyng, from whom Dr. Langton held a brief, with instructions to do his utmost to press the French King for a favourable answer. Whether Dr. Langton's high position weighed with the King, or whether he was prompted by his desire to propitiate so powerful a patron as St. Thomas of Canterbury, is immaterial; but, whatever might have moved him, he granted the prayer of the petition not only to the letter, but far beyond what was asked for. His remote ancestor had at the time of the first grant of the wine decided that it should be collected from the vineyards of Triel, Poissy, and Canteloup, all in

the latitude of Paris, and therefore yielding an austere and unstimulating beverage, the natural product of the northern grape.[a] Instead of this unsatisfactory vintage, Louis XI., at the intercession of Dr. Langton, provided that the vineyards of Touraine should contribute the wine; and all who know the difference between the *vin bleu* of the Parisian suburbs and the pleasant wines of the Loire must confess that Dr. Langton did the convent good service by obtaining the change. Perhaps however, as is hinted in one of the charters, the vicissitudes of war, which had devastated the more northern vineyards, made it impossible for them to furnish so large a quantity even of their inferior vintage.

It may be mentioned that the *modius*, or *mui*, contained sixteen *sestres*, and that a *sestre*, consisting as it did of four *quartes*, was only a gallon translated into French; and hence, that the gift of a hundred modii was composed of a hundred measures of sixteen gallons each, and therefore the whole amount of the gift was sixteen hundred gallons.

The monks of Canterbury evidently gave Dr. Langton the credit of having improved their drink, for, under date 1478,[b] the Cancellarius of the time inserted into the conventual register a memorandum, which, after relating the history of the royal grant, goes on to say:—

"Et memorandum quod procurator noster in hac causa apud predictum Francorum regem, et precipuus executor hujus negotii, fuit Venerabilis vir Magister Thomas Langton, Theologie pariter ac Juris canonici Doctor, qui hiis temporibus a Domino Rege Anglie ad predictum Francorum Regem legationis officium pro magnis causis regni gerebat; cujus amicitia Dns. Willms. Sellyng, qui hiis eciam temporibus prioratum hujus ecclesie tenebat, olim in studio et civitate Pattavina ac eciam Rome familiarissime usus est, ac nunc eandem illius amicitiam ad hujus ecclesie

[a] Chart. Ant. F. 145, 146. [b] Reg. R. 294.

commodum est expertus. Ideo omnes monachi ecclesie Xpi. Cant. presentes et futuri, pro bono statu dicti Magistri T. Langton dum vixerit, et post mortem pro illius anima merito Deum rogare debent."

On Dr. Langton's return to England, the Prior and Chapter, in gratitude for his services, offered to him the living of St. Leonard, Eastcheap;[a] this he declined, reserving to himself, nevertheless, the patronage of the next presentation. In 1482 he accepted from them that of All Hallows Gracechurch Street,[b] a benefice which was usually in the hands of clerks with interest at the Royal Court.

No sooner was the French King's benevolence known at Canterbury, than Prior Sellyng wrote to Louis the gracious letter of which XXX. is the draft; and appointed Galiard of Sandwich[c]—whose name still designates a street in the old borough—Robert Taillour (serviens noster), and John Fawne a London vintner, writer of the letters XXXVI. and XXXVII., to be his agents or *proctors* for receiving and shipping the wine from Rouen. This nomination of agents continued from year to year up to 1498, when Charles VIII. appears to have become disgusted with the English King and all his subjects, including the monks of Canterbury whose hundred *muys* he withheld. The last record of the French wine occurs in 1514,[d] when, on a large skin of parchment, copies were made of all the charters from the earliest to the latest, the correctness of the copies being certified by Nicholas Lytlington, official of the Archdeacon of Canterbury. These copies were evidently made in order that they might be transmitted to France, in the hope of extracting a new revival of the grant from Francis I. who had just before mounted the throne. The copies remained, and do still remain, at Canterbury; hence it follows that they never came under the eye of the

[a] Reg. R. 293.
[b] Reg. R. 327.
[c] Reg. R. 290.
[d] Chart. Ant. F. 149.

new King, and the silence of the records from this time proves—as completely as negative evidence can prove anything—that the supply of the "Wine of St. Thomas" was stopped for ever.

The letters of this group allude to other topics than the "Wine of St. Thomas," and some of the allusions are full of interest. For example, in the Prior's draft the writer very quickly arrives at a promise that Louis shall have, in exchange for his benevolence, all the spiritual benefits which can issue from the prayers of the monks, and from his adoption into their fraternity; thus showing that the King's strongly contrasted peculiarities—his unscrupulous policy, and his reliance upon the intercessions of saints whom he had patronized—were not unknown in England. This latter characteristic is brought out more strongly in another letter, XXXIV., where Louis inquires about an image or *token of St. Thomas, which he might wear in his hat in the worshipping of St. Thomas.*

Sir Walter Scott, in Quentin Durward, refers to this as an ordinary practice of the King's, but he has not recorded the source whence he drew his information. Both Bale and Comines describe a mean image of the Virgin which Louis wore in his cap, but they do not hint that this was used for purposes of devotion.

The benefice for which Dr. Langton declares himself indebted to the Bishop of Exeter was the treasurership of the Cathedral Church there; and his inquiry after two hogsheads of claret looks very much as if he were asking the Prior for a substantial thank-offering to be handed over to his patron. In Dr. Langton's first letter, XXXIII., after his curious allusion to the burial of the murdered Duke of Clarence, he still shows that his office at Exeter and the Prior's wine ran together in his mind as subjects having a close connection.

The mention of a speech or sermon composed by the Prior, which the writer of the letter was required to deliver in Con-

vocation, is explained by the fact that at the date, he was acting as Proctor in Convocation for the monastery, and in no way therefore could he play the part of mouthpiece to the chapter so well as by reciting an address prepared for him by the head of the house which he represented.

Although successive English monarchs had by their charters granted that the wine of the Convent should be imported into England free of all duty, still Richard III., knowing that the mercantile was nurse to the royal naval service, was very jealous of any shipping of goods in foreign bottoms. From this cause arose the difficulty alluded to at the beginning of Dr. Langton's second letter, XLI. By the time that the letter was written, the Doctor, high in the favour of Richard III., had been promoted from the Rectory of All Hallows to the Bishoprick of St. David's, and it was the prospect of a translation thence to Salisbury that gave him the opportunity of jestingly saying, that he hoped soon to be an Englishman again "*and no more Welsh.*" He was at the time in the train of the King, who had arrived at York in the course of a progress through the northern counties, undertaken with a view of farther ingratiating himself with the people of those districts, already well disposed towards him on account of the military talents which he had displayed when, during his brother's reign, he commanded the troops guarding the Scottish marches. It is to be deplored that Dr. Langton's account of the King's amiability is that of a partizan, and likely to be tinged with partiality. His loyalty however notwithstanding, the writer was willing to defraud the King to whom he was so much attached; for there can be no doubt that the wine purchased with the two pounds borrowed of the Prior was intended to slip through the Custom House under cover of the Convent's privilege.

The composition of the correspondent at Rouen, XXXI., is re-

markable for nothing beyond the tendency which the writer, possibly a foreigner, had to confuse the sounds of *d*, *th*, and *t*, in his phonetic spelling.

John Giglis, to call him by his anglicised name, and John de Gerona, the writers of the letters numbered XXXII. and LV., were two Italians who, on various occasions, acted as advocates for Christ Church in the Roman Curia. The first letter refers only to some trifling incident connected with Giglis' mission as collector of a papal subsidy. The Prior of Canterbury was in the habit of receiving for safe custody the money which not only papal but royal tax gatherers collected, handing it over when the sum became heavy enough to be worth the cost of transmission. The jubilee to which Giglis refers was of course not one of the jubilees of St. Thomas, which, as will be presently explained, took place in the years 20 and 70 of each century, but it was a prolongation of the Roman celebration of 1475. It is probable that a visit to the Cathedral of Canterbury, with a proportionate offering, was allowed in this instance by Sixtus IV. to reckon as equivalent to an attendance on the festival in Rome itself. This privilege was granted at the time to Glasgow Cathedral, and it is difficult to believe that it would be denied to the more important church of Canterbury.[a]

The letter of J. de Gerona relates to a subject of more importance, at least it was one which from time to time involved the Prior of Christ Church in a good deal of acrimonious litigation. The suit in which Gerona was engaged arose thus. Archbishop Peckham's college of secular canons at Wingham acknowledged as its visitor the founder's successors in the archbishoprick. But during every vacancy of the See of Canterbury the Prior of Christ Church wielded the spiritual

[a] Robertson's Ch. Hist. v., 531 note.

powers of the province, and thus from his own point of view he became the legitimate visitor of the college. If the claim were ever allowed, no trace of the submission is left in the records, but on two occasions the Prior was resisted in his attempt to exercise the visitor's powers, and on each occasion the resistance of the provost and his fellows compelled him to accept a compromise where he had looked for a victory.

The first case occurred in the year 1414,[a] when John Wodensborough was Prior of Christ Church, Matthew Assheton Provost of Wingham, and Henry Chichele actual Bishop of St. David's, but postulate, and soon to be elect and confirmed of Canterbury. With much wisdom these three personages, avoiding a public scandal, kept the matter in their own hands; the Prior and the Provost referred the matter to the Bishop.

The second contested visitation was attempted in 1486, during the vacancy of the see caused by the death of Cardinal Bourchier, William Sellyng being Prior of Christ Church, and Richard Coppyng Provost of Wingham; it is to this latter that Gerona affixes the character of "sub Marte natus quia ad alia quam civilia bella aptus." The advocate's estimate was not far wrong, for the head of the smaller foundation, removing the cause to the Roman Curia, fought his more powerful neighbour for seven years, and at last, in 1493, extorted a composition, the terms of which, there are reasons to believe, were not very favourable to the Prior.

The document[b] from which the information about this latter quarrel is principally derived is a notarial act relating to the appointment of attornies for carrying out the composition; but it also contains other matter of interest, for in it are set forth the names of all the officers of the convent, and of all the monks placed in the order of their seniority.

[a] Reg. R. 70. [b] Reg. R. 383.

Three letters bearing respectively the signs manual of Edward IV. Richard III. and Henry VII. have but little interest. By the second it appears that Sir John Fogge, who had been a Privy Councellor and Treasurer of the Household to Edward IV. continued to enjoy the royal favour under Richard III. Richard hated him, as a connection of the Woodvilles, but on his accession he made a show of taking old enemies into favour, and in token of it gave his hand to Sir J. Fogge in public.[a] Fogge nevertheless afterwards took the side of Richard's enemies. The third letter exhibits Henry VII. as became a Tudor, earnestly solicitous for the efficiency of the garrison of Calais, and characteristically keen and decided in matters relating to money.

The letter LIX. bearing the sign manual of Henry VII. is one of three identical originals placed together in the letter-book. They are all destitute of any address, and differ only in the particular, that, on an outside corner of two of them, there is scribbled "Cant. C. li," and on the other "Cant. xl li," whilst in the body of each letter a sum corresponding to the endorsement is demanded. From this it is clear that they, with perhaps many more, were furnished to the Prior by the officers of the Exchequer, in order that he might address them, and serve them upon the wealthy subjects and corporations of his district as though they came direct from the King. In the phrase "The grete cruelte and dishonour that the King of Scotts hath done, &c." of course there is an allusion to the frequent border raids—for they were hardly wars—which James IV. had made upon the northern counties, and above all to the countenance and material support which he had afforded to Perkin Warbeck. The irregular and unconstitutional manner in which, as the

[a] Hall's Chron.

letters show, these enforced loans were exacted in Kent was doubtless practised in the other counties and cities of the kingdom, discontent and disloyalty being the natural results in all parts, but especially in the West, where the severity of the taxation drove the Cornishmen into that rebellion which ended so disastrously for the rebels at the Battle of Blackheath.

The letter numbered LIII. owes no interest to the subject of which it treats, but it has a value, inasmuch as the signature "Your brother Jo. Car^{lis}. Cantuar." is undoubtedly in the handwriting of Archbishop Morton, Henry VII.'s great Chancellor, the autograph being probably unique. The body of the letter also is written in a bold hand similar to that of the Archbishop, and in no way resembling that of a professional scribe; but there are variations in the formation of the letters, and the ink of the signature differs in chemical composition from that of the rest of the letter, so that on the whole it is probable this signature is alone left of all the works of the Cardinal-Archbishop's pen. Mr. Gairdner states that he has never seen a specimen of Cardinal Morton's writing. (Letters, &c. Richard III. and Henry VII. Vol. ii. 22. Rolls Series.)

Accustomed as we are in modern times to see an elevation, ground-plan, and separate drawings of all the details prepared before even a cottage is built, it is with something of a shock that we meet with Prior Sellyng's autograph letter (LVIII.) addressed to Archbishop Morton, and asking his advice about the form and proportions of so important a piece of work as a pinnacle of the great tower of Canterbury Cathedral. This grand structure, which still dominates the whole of the city, dwarfing the steeples of the parish churches by contrast with its towering height, was finished in 1495, within a year after Sellyng's death, hence it is possible that he might, nay

must, have been concerned in deciding upon the shape of the pinnacles, which form the finishing touches and last executed portions of the edifice. Moreover, supposing that a pinnacle at the summit of the Angel Steeple be not that alluded to, it is difficult for any one acquainted with the architectural history of Canterbury Cathedral to guess what other pinnacle was erected in Sellyng's time in which the Prior and the Archbishop had a joint interest. Modern builders are in the habit of designing their structures from the first with a careful eye to the picturesqueness of the skyline, but the mason of the letter appears to have considered that the proper time to settle the weight and size of his pinnacle was when he had found the load which his lower walls would bear, and the amount of lateral thrust which required to be counteracted; these points being settled to his satisfaction, he left the details of form and ornament to be arranged by the good taste of two clergymen.

The patronage of the church of All Hallows Lombard Street, called also, with equal propriety, All Hallows Gracechurch Street, belonged to the Prior and Convent of Christ Church. So much was this benefice in request among the chaplains of the court in the fifteenth century, that in at least three instances, to which these letters bear witness, the most exalted persons in the kingdom begged for the next presentation while the living was in two of the instances still occupied by an actual incumbent, even, as far as can be seen, whilst the incumbent was in good health, and there was no immediate prospect of a vacancy. Edward IV. and his Queen in one case, Elizabeth their daughter (at the time Queen of Henry VII.) in another, and the Duke of Gloucester, the Protector, in the third, wrote to the Prior bespeaking the benefice for their nominees on the next vacancy.

It is not improbable that the city parish, situated at the very heart of the commercial world, at the point to which golden currents

flowed from every part of the known globe, was inhabited exclusively by rich merchants and bankers, who had their dwellings beneath the same roof with their warehouses and offices, and that under the circumstances voluntary oblations would make the real value of the benefice something much more to be coveted than the bare sum to which the tithes amounted. Moreover, when the King was at the Tower, or the Protector at Baynard's Castle, the Rector of All Saints might reside in his parish, and still keep his place in the courtly circle among the members of which bishopricks and other great preferments were usually distributed.

In the list of Rectors (compiled from the Canterbury Registers) which is here given, it will be noticed that at the beginning of the fifteenth century the living of All Hallows usually acquired its new rectors by way of exchange rather than of presentation, and that their tenure of the dignity by the several incumbents was very short. The reason for this is not at present apparent.

May 1415. Robert Gilbert, Rector, exchanged with J. Oving, Rector of Northborough.

Nov. 1415. Thomas Robert was presented.

1418. Richard Northwold exchanged with J. Bury, Vicar of Kingston-on-Thames.

1419. John Bury exchanged with Richard Paternoster, Rector of Lambeth.

1422. Richard Paternoster exchanged with W. Lopyngton, Rector of Nesse Straunge.

1423. W. Lopyngton exchanged with J. Hale, Rector of Meppyrsall.

1433. William Edward was presented to vacancy caused by the resignation of J. Hale.

1446. James Alveley exchanged with William Dylet or Dyolet, Rector of St. Michael's Crookedlane.

1450. William Dyolet exchanged with Nicholas Chylton, "Capel-

lanus cantarie in bassa Capella subtus le Crofte in nostra Ecclesia Cantuariensi, pro anima recolende memorie Edwardi Principis Wallie fundate."

1482. W. Cawlyn died. Thomas Langton was presented.

1483. W. Beverle was presented, Langton having been promoted to the Bishoprick of St. David's.

1485. W. Strangweys resigned and Marcus Husee was presented, resigning at the same time the office of chaplain in Buckley's chantry in the church of Charing.[a]

1499. Marcus Husee died, and Richard Southayke was presented.

This last line fixes the date of Queen Elizabeth's letter, and it may be inferred that the blank space, which she requires shall be left in the form of presentation, was filled up by her with the name of Richard Southayke.

The first of these letters (XLII.) is the draft of one sent by Prior Sellyng to Richard Duke of Gloucester during the short reign of Edward V. The Protector had made the same request as Elizabeth his niece made sixteen years after him, and the Prior, bound by a previous promise, with fear and trembling felt himself compelled to refuse a favour to the powerful Duke. His agitation is shown in the original draft by the timid caution with which he framed, erased, and recast his sentences. That Sellyng had some reason for his timidity is shown by the list of Rectors printed above, from which it will be seen that his timorous refusal was totally disregarded, and the Duke's nominee, William Beverley, obtained the benefice in 1483.

As the name of Prior Sellyng is continually occurring in these MSS. it will not be out of place to give here some particulars of his life and public employments. He received his name from the village

[a] Chart. Ant. C. 1304.

of Sellyng near Faversham, of which he, with several other Canterbury monks bearing the same designation, was probably a native. After his admission to the Benedictine order and the Monastery of Christ Church in 1446 he studied at Oxford, being an inmate of Simon Islip's College, as is shown by his letters X. and XII. written whilst he was yet in statu pupillari.

A licence was granted to him in 1464, permitting him for three years[a]

"In quocunque loco ubi studium viget generale studere et quecunque hujusmodi studio suo necessaria vel quomodolibet opportuna exercere."

In pursuance of this permission, in the year 1467, he, in company with William Hadleigh a brother monk of Canterbury, travelled on the continent, visiting the University of Bologna, then much resorted to by English students, where both he and his companion obtained the degree of Doctor of Divinity.[b] In the course of their travels the two monks arrived at Venice, and were kindly entertained by a certain Johannita Bely, the widow of a Venetian citizen, whose hospitality the Chapter of Canterbury repaid by admitting her, in December 1468, to *confraternity* with their community. In the *letter* of *fraternity* by which this honour was conferred upon the Venetian lady, her good deeds and her reward are thus expressed.[c]

"Igitur attendentes sinceram dilectionem et eximia caritatis officia que venerabilis et religiosa vidua Joannita Bely, quondam uxor Jacobi Beli Civis Veneti, duobus fratribus nostris, Magistro Willelmo Hadlegh et Magistro Willelmo Sellyng nostre Cant. ecclesie monachis, sacre theologie professoribus, cum in Italia peregrinaverunt, exhibuit; cupientesque illi pro tanta caritate referre gratiam, et pro nostra possibilitate spiritualiter satisfacere; in Xpi misericordia, ejusque beatissime matris Marie, Sancti Thome Martiris gloriosi, ceterorumque nostre Cant. ecclesie

[a] Reg. R. 215. [b] Reg. R. 274. [c] Reg. R. 235.

patronorum meritis confidentes; dictam Johannetam, una cum viro suo Domino Jacobo dudum defuncto, ad plenum perpetue fraternitatis nostre consorcium admittimus, ac omnium et singulorum pietatis operum, que vel a nobis, vel a quibuscunque futuris Cant. ecclesie monachis, fiunt aut fiant, imperpetuum eos participes esse volumus, et concedimus per presentes."

In 1469, the year following that in which he enjoyed the hospitality of the widow Bely, Sellyng, with Reginald Goldstone his junior monk and constant friend, was commissioned by the Convent to visit the threshold of the Apostles, in order to obtain from Paul II. authority to hold at Canterbury the Jubilee with which, once in fifty years, the two centenary festivals of St. Thomas-the-Martyr—those of the Passion and the Translation—were alternately celebrated. The two monks at their setting out were furnished with the necessary credentials, and provided with a safe conduct, purchased for the occasion from the Constable of France, to secure them if war should break out before their return; a not improbable contingency at this time, owing to the unsettled state of the Earl of Warwick's political opinions. As farther on some particulars will be given of the jubilee held at Canterbury on this and other occasions, it is here only necessary to record that Sellyng and Goldstone safely arrived at Rome, that they this time ingratiated themselves with a Roman citizen, as formerly with one of Venice, that he entertained them hospitably, and finally, that he was repaid in the usual coin of a letter of confraternity.[a] The formula employed in the admission of Peter de Malinis, Sellyng's host, is word for word the same as that in the letter accorded to the Lady Johannita. The safe conduct or passport which the travellers obtained to protect them in France is not mentioned in the registers, but Robert Hill's letter (XXIII.) relates every particular of the transaction so precisely that no corroboration is necessary. From

[a] Reg. R. 237.

his statement it appears that the passport was directly purchased by him, acting as agent for Sellyng, and that he, as he writes, "forbore his money" for more than six years, by which time Sellyng had attained to the headship of his house. The mention of the late Prior John's letters which the creditor offers to give up goes to prove that Prior John had promised payment in his official capacity, and that the cost of this passport was intended to fall on the treasury of the monastery, and not upon Sellyng's private purse, although the latter arrangement might be inferred from the fact that he and Goldstone had given the agent a joint and several note of hand as security for his debt. Robert Hill's letter is dated from Gravesend, as though his ship were lying at anchor off the town, waiting until the arrival of his money and the ebbing tide should enable him to proceed on a fresh voyage. It is not unlikely that Hill was a counterpart of Chaucer's shipman, half merchant and half pirate, improved perhaps by a century of civilization, and therefore rather less barbarous than his prototype, who, as we are told,

> If that he foughte and had the heigher hand
> By water he sente hem hoom to every land.

At all events he was a sailor who habitually braved the dangers of the sea, and the equally formidable risk incurred by every Englishman who traded to French ports, at the time when the wily Louis XI. was watching the fluctuations of English politics, ready either to wink at injuries, or to make reprisals, according as the English government had its hands free by a lull, or fettered by an outbreak of the great civil war. Such a sailor is always a favourite with Englishmen, and therefore we feel that full justice was not done to him, when, after having laid out 8*l.* 6*s.* in costs out of pocket, he had to wait six years for repayment, and then was persuaded to accept fifteen shillings in the pound. That this was all the satisfaction he

received is shown by an endorsement on his letter, which runs thus:

"Mem. Quod ultimo die Mensis Novemb. Mccccl̄xxiv. Joh'es Wardropp recepit per istam litteram de Willelmo Sellyng Priore de Cristechurche Cantuarie vj li. vij s. x d."

Protected in going and returning by this *safe conduct*, and fortified by their letters of recommendation, the ambassadors of the Canterbury convent obtained the favour which they sought from the Pope, and returned home, as will be mentioned more at length when the Jubilee comes under consideration.

In 1471 William Sellyng filled the office of Cancellarius of his convent;[a] a few pages of one of the registers are written by his hand, but within a year he was chosen to the high office of Prior.

Immediately after the accession of Henry VII. the astute King hastened to conciliate the Pope by a show of deference; he therefore chose the Prior of Canterbury as his ambassador, and dispatched him to Rome, where he acquitted himself so well upon the occasion of his interview with Innocent VIII. that special mention is made of his *oratio* in the monastic obituary. The Chartae Antiquae of the Cathedral[b] contain an original petition which Sellyng wrote with his own hand, and himself at this interview delivered to the Pope. This petition bears upon its face the autograph *fiat* of the Pope appended to each clause, and is moreover confirmed by the monograms of several cardinals and officials.

After this date Sellyng was often employed by the King in embassies to Charles VIII., during the complicated negotiations in which the French King, Maximilian the Emperor, and Anne of Brittany were concerned; his last appearance as a diplomatist being in 1490.[c] It is somewhat remarkable that Bacon, who, in his life

[a] Reg. R. 245.
[b] Chart. Ant. C. 187.
[c] Rymer sub. dat.

of Henry VII., mentions Morton, Fox, Bray, the Prior of Lanthony, Warham, Urswick, Hussey, and Frowicke, as men who were trusted by the King in state affairs, makes no mention of Sellyng. Perhaps in the eyes of the authors of the monastic records the Prior filled a larger space than he actually occupied in the world.

Thus engaged in the business of the state, and, as his letters in this volume prove, performing the duties attaching to his dignified position in the monastery, he ruled his convent for twenty-two years, dying in 1494.

The monastic obituary subjoins the following note to the record of his death:—

"Hic in divinis agendis multum devotus, lingua Greca atque Latina valde eruditus, necnon Regis embassiator extitit ad summum pontificem, ubi orationem fecit.[a] Ac eciam Xtianissimo ac victoriosissimo Regi Francorum missus."

The four letters LXVIII. to LXXI. of Dr. Grig and Master Bedell, refer to a Jubilee which throughout the middle ages was celebrated in Canterbury once in fifty years, or rather to two jubilees, each celebrating the hundredth anniversary of one of the two festivals of St. Thomas the martyred Archbishop of Canterbury, the *Passion* and the *Translation*.

In 1220, at the time when Stephen Langton transferred the relics of the Saint from the tomb in the crypt, where they had lain for just fifty years, to the magnificent shrine which he prepared for them in Trinity Chapel, Honorius III. granted a bull of indulgence to all penitents then visiting the shrine; at the same time con-

[a] The draft of this *oratio*, in the ambassador's own handwriting, is still extant, and an abstract of it is printed in Mr. Gairdner's "Letters, &c. Ric. III. Hen. VII." taken from the original MS. (MSS. Cott. Cleopatra E. III.) The author of the speech remained unrecognised until the present time; but, whilst these sheets were passing through the press, the Editor, in seeking assistance from Mr. Gairdner, exhibited to him a signed example of Sellyng's writing, and this, being collated with the draft *oratio*, proved that they were productions of the same pen.

stituting every fiftieth year, dating from 1170, the year of the Archbishop's passion, a year of jubilee, to be celebrated by a festival lasting for fifteen days, during which time plenary remission of sins was offered to all who fulfilled the requisite conditions of complete confession and penitence. Now, the festival of the passion fell in December, when roads were bad and travelling in mediæval England almost an impossibility; but that of the translation occurred in July, at the most agreeable time of the year; and hence it soon happened that the "festum Sancti Thome in æstate" eclipsed the "festum hiemale," which *à priori* might be considered the more important of the two. No documentary evidence, except a copy of the Bull of Honorius,[a] remains in the Cathedral archives relating to the festivals of 1220, 1270, 1320, or 1370; but a well-known story tells how Archbishop Sudbury in the latter year, meeting a great multitude of pilgrims on their way to take advantage of the Canterbury indulgence, reproved them for their credulity, and caused some to turn back.

Two records bear witness to the events of the fifth commemoration in 1420.

First, a certificate of the Bailiffs of the City of Canterbury (printed in the appendix of Somner's Canterbury) testifies that a hundred thousand persons assembled to take advantage of the privileges accorded to all comers, and that this great multitude was, by the generosity of the citizens, and the foresight of the magistrates, lodged and fed at a reasonable cost to themselves.

Secondly, one of the conventual registers[b] contains a statement of the oblations received in the Church during the festival, drawn up in the following form :—

"In scaccario convocato hoc anno in vigilia Concepcionis Beati Marie coram Johanne Woodnysberg Priore et aliis senioribus ecclesie ibidem

[a] Reg. R. 10. [b] Reg. F. 102.

congregatis publicatum est de pecuniis receptis de oblacionibus pupplicis in diversis officiis ecclesie tempore hujus festi et per quindenam sequentem, viz. :—

De officio Feretariorum, cccIx li.
Per manus H. S. Custodis Corone, cl li.
Per manus J. S. Custodis officii Martirii, xxxvii li.
Per manus G. B. Custodis altaris B. Marie in Criptis, lvi li.
Per manus H. Custodis tumbe Sancti Thome, xxiii li.
Per manus R. K. Subsacriste et Custodis reliquiarum, xx li.

Summa D.C.xlvi li.

De quibus liberatur Celerario, c li.
Et pro cera empta pro officio Feretarii, lxi li. ii d.
Et pro petris de Kane et lathamis ad reparacionem ecclesie, cc li.
Et remanet in manibus Prioris, C.C.xxiiii li. xii s. ob."

Towards the end of the next period of fifty years—in 1469—measures were taken beforehand to make the approaching festival a great success. William Sellyng and Reginald Goldstone, two of the most learned and influential members of the convent, were despatched to Rome to obtain from Paul II. the bull of plenary remission which it appears that the Popes by this time claimed a right to grant or withhold at their pleasure. Sellyng and Goldstone, provided by the chapter with letters of commendation to the religious houses on their road, set out for Rome in October 1469, carrying their formal petition addressed to the Pope.[a] In this document the Chapter appeal to the Bull of Honorius, and quote a treatise composed by Archbishop Stephen Langton on the occasion of the martyr's translation, containing a comparison of the privileges of the Jubilee year under the Jewish dispensation with those of each fiftieth anniversary of their patron's death. Five patterns of letters addressed to the pope and two cardinals[b] were drawn up in the monastery worded as if coming from the King and Queen, and these too when

[a] Reg. R. 238. [b] Reg. R. 239.

made valid by the royal signatures were entrusted to Sellyng and Goldstone. Arrived at Rome they presented their petition to the Pope, and received from him the "Bulla plenariæ indulgenciæ" which they came to seek.[a]

Early in the summer of 1520 Archbishop Warham made an attempt to obtain from Leo X. the privileges which his predecessors had enjoyed for so many centuries; but the building of St. Peter's had emptied the Roman treasury, and the Pope thought he saw in the Archbishop's petition a prospect of replenishing it, hence his demands were so exorbitant that, in the absence of any evidence to show that the festival took place, we may assume the Archbishop allowed the jubilee year to pass unnoticed, rather than risk the loss which must have resulted if he had yielded to the Pope's demands.

The letters of Dr. Grig (LXVIII., LXIX., LXX.) record all the Pope's attempts at extortion, and all the meannesses to which the Archbishop's agent stooped in order to gain his purpose. The allusion to the meeting of princes, which occurs more than once, of course points to the interview between Henry VIII. and Francis I. on the Field of the Cloth of Gold. These four letters are to be found, with many incorrect readings, in the Appendix to Somner's Canterbury.

The copy of the Bull of Honorius III. preserved in the Register has the following form:—

"Copia cujusdam Bulle de anno jubileo concesso visitantibus feretrum Beati Thome Martiris in festo translationis ejusdem et per quindecem dies sequentes. Honorius Episcopus servus servorum dei venerabilibus fratribus Archiepiscopis Episcopis et delectis filiis tam ecclesiasticis quam secularibus personis salutem et Apostolicam benedictionem. Quanto venerabilis Martir Thomas modernis temporibus contra versucias antiqui

[a] Reg. R. 240.

hostis, qui ecclesiam dei impugnare non cessat, gloriosius triumphavit, et Cantuariensem ecclesiam reddidit precioso sui corporis sanguine decorata, tanto, licet et nonnullis Sancte Romane Ecclesie pontificibus translatio ejusdem fuerit affectata, et Sancte Cantuariensis Ecclesie pro tempore demandata, non potuit tamen ante adimpleri quod quidem disposissioni divine ascribamus non humane. Annus quinquagesimus jubileus est, jubileus remissionis, remissivus interpretatur; sicut enim in lege anno jubileo onera et servitutes consueverunt populo remitti; sic et in anno jubileo, cum quindecem dierum spatio translationis ipsius Martiris, onera penitentium remittimus. Ideoque universitatem vestram monemus, per apostolica vobis scripta mandantes, quatinus, ob reverentiam dei et ejusdem Martiris, [per] privilegia vestra et indulgentias servetur. Dat. Lateran. anno pontificatus nostri quinto."

There is an allusion to bondmen (*nativi*) in letter LXXX. which, whilst it shows that the agents of the Convent were not above a bit of sharp practice when any profit could be gained, at the same time affords an opportunity of drawing attention to the names of several men of servile birth which are recorded in the registers of Christ Church. A list of these (somewhat differing from the ordinary names of the time) may prove to be of use as tending to throw some light on the ethnology of the class.

Challet Borrel and Hawkherst mentioned in the letter.

From the registers:—

John Colman of Whaddon, 1396.
Richard Grene of Halton, 1408.
John Reynold of Halton, Bucks [a Priest], 1408.
John Gower of Monks Risborough, 1424.
Stephen Hert of Slindon, 1442.
Will. Skyn of Malling, 1446.
John Herne of Risborough, 1451.
John Burre of Slindon.
Will. Alekonner of Risborough, 1452.
Will. Best of Risborough, 1452.

Henry Eyer of Risborough, 1466.
John King of Risborough, 1466.
Thomas Challe of Risborough, 1466.
John Challe and William Challe.

The rest of the letters in this volume do not deal with matters of sufficient importance to entitle them to detailed notice, but, although their subject-matter is unattractive, the language in which it is expressed is not uninteresting, furnishing abundance of examples of idiomatic English. The writers moreover, being guided by no arbitrary method of spelling, expressed their words phonetically, using such letters as, to their ears, best represented the pronunciation to which they were accustomed.

The Editor offers his thanks to the Very Reverend the Dean and the Chapter of Canterbury, who have not only permitted him to keep the volume of Christ Church Letters in his possession as long as was necessary for the completion of his transcript, but have also allowed him unlimited access to all their original manuscripts and ancient registers, in order that this volume of letters might be offered to the Camden Society illustrated by a reliable commentary derived from original sources.

CHRIST CHURCH LETTERS.

I.—Prior Richard Oxenden to King Edward III. (1334.)

Excellentissimo Principi et Domino suo Domino Edwardo Dei 72
gratia Regi Anglie illustri, Domino Hibernie, et Duci Aquitanie, suus capellanus humilis, Ricardus Prior ecclesie Xpi. Cantuar., custos spiritualitatis archiepiscopatus Cantuar. sede vacante, quicquid reverencie poterit et honoris. Testis est michi qui abscondita cordis noverit quod in eo precipue letarer quo vestra regia majestas felicibus incrementis succresceret, et regni gubernacula salubriter exerceret, et quia ad instans Parliamentum vestrum apud Eboracum, die Lune proximo ante festum Sci. Petri in cathedra proxime futurum tenendum, adversa valetudine, prout dilecti michi in Xpo. Magistri Robertus de Stratford canonicus ecclesie Lincoln., et Ricardus de Chadesle juris canonici professor, harum bajuli, vobis plenius explicabunt seu explicabit eorum alter, impeditus, personaliter venire non valeo, quod grave gero et moleste, Excellenciam vestram regiam humiliter deprecor quatenus hiis que prefati Magistri Robertus et Ricardus vobis dicent, seu dicet alter ipsorum, debite si libeat ponderatis, absenciam meam excusatam dictis die et loco dignetur habere vestra regia magnitudo. Ad has autem meas litteras excusatorias vestre Dominacionis aspectibus presentendas eosdem Magistros Robertum et Ricardum conjunctim et divisim ad vestram presenciam jam transmitto. In eo qui regibus dat regnare vestra valeat semper celsitudo. Script. Cantuar. nono die Februarii.

Excellentissimo Principi et Dno. suo Dno.
Edwardo Dei gratia Regi Anglie illustri.

Per suum capellanum Priorem Ecclesie Xpi. Cantuar.

II.—The Prior and Chapter of Christ Church to the King (Edward III. circa 1340).

24 A tresexcellent Prince et lur treschier Seignur Sire Edward par la grace Dieux Roy Dengleterre, Seignur Dirlande, et Duc Daquitayne, ly soens tutz humbles et tresdevoutz Chapeleyns Priour et Covent de Christchurche de Canterbire en quelconque ils plus scievent et pownt de subjection, honours, et totes reverences. Pur ceo, tresnoble Seignur, que vous nous avez prye et mande, par vos honourables lettres, que nous vodrions bonement receyvur en nostre meison Nichol de Wycombe vostre Gayte, et luy fayr ministrer autiele sustenance en nostre meson come Johan Griffon y avoit tant come il vesquist, solom le purport des vos autres lettres queles nous vyndrent souz vostre grand seal. Voyletz entendre, tresexcellent Prince, que bien treys ans et plus avant la date de vos dites lettres, pur especiale devocion et sancte que vous avyez devers le Glorious martir Dieux Seynt Thomas, le seynt cors de qi en la dite eglise de Canterbire est translate, et pur autres certeynes causes devoutes et verrayes, vous treschier Seignur avez grante et, par vos chartres de privilege souz vostre grant seal, confirme a vostre dite eglise de Cant'burys, et a nous perpetuement, que nous ne seyons tenuz a granter, ne destre charge de teles sustenances ministrer. Solom vos mandementz et vos (nos?) prieres, ayns volez treschier seignur, que nous soyons en quiete subsechement sans nul tiel charge. Et dautre part, tresaime Seignur et tresnoble, nous sumes charges de divers travailes et continuels despenses, plus que autres ne sont, e nomement en veilant personnalement, par plusurs de nos freres et autres de nos gentz, en tour la mer pur defendre vostre reagme de vos enemys, qui souvente vostre reigme et nous assailent et sourqmergent. Pour quei tresglorious Prince ne vous despleise que nous ne pouvoms fair grant sur ceo que vous avez mande par vos dites lettres; vostre tresgraciouse privilege susdit ayns promis devoutement que vous nous avez grante, et nos dites despences et travailes seyent

allouwes en regard de seynt charite, et pur la devotion del dit glorious martir Seynt Thomas; kar treshaut Seignur autrement le dit privilege nous vaudreyt poy, s'il nous ne fust alouwe, et nomement en lestat et plyt que nous sumes meyntenant, et pourtant nous esperons, et vous prions treschier Seigneur, que de voste benignite vous nous voylez aver en ceo cas pur escuses. Nostre Seignur ihu. Crist, ly tut puissant, vous sauve et garde tresexcellent Prince et tresnoble, sour tous vos enemys vous doygne puissance et victorie gloriouse, bone vie et longe. Don. souz nostre commun seal A Cant'bire, le, &c.

III.—The Prior of Christ Church to the Bishops of Pampeluna and Sinigaglia, the Papal Nuntii. (1374.)

Reverendissimi patres et domini, litteras vestre clementie privatas, 20
tercio videlt. die mensis Decemb. ultimo preterito, una cum quibusdam vestris processibus de quatuor millibus quadringentis et sex decem florenis auri de camera, nomine procurationum pro toto tempore nunciacionis vestre usque ad primum diem dicti mensis Decemb. vobis debitis pro porcione saltim provincie Cant. contingente vobis solvenda, primo recepimus; inter cetera continentes quatinus nos hujusmodi iiij^{m}. iiij^{c}. xvj florenorum, pro porcione diocesis et provincie Cant., ut prefertur, contingente, infra xxx dies a tempore recepcionis litterarum et processuum vestrorum predictorum, vobis persolvi faceremus, sub penis et censuris gravibus in dictis processibus plenius expressatis. Sed quia, Reverendissimi patres et Domini, ad solvendam tantam summam pecunie infra tempus per vos limitatum nobis possibilitas non assistit, maxime propter diversas tribulaciones et angustias quas a tempore vacacionis ecclesie nostre predicte notorie passi sumus et adhuc patimur in presenti, que ut credimus vos non latent. Idcirco clemenciam graciosam intime rogamus quatinus terminum solucionis dictorum florenorum, in hac parte vobis faciende, saltim per dies quadraginta prorogare, et censuras inde per vos latas suspendere velitis, intuitu caritatis,

Scientes quod mercatoribus de Albertis et Strociis vestris procuratoribus, de certa summa florenorum notabili, nomine procurationum vestrarum, satisfecimus, prout ipsi per suas litteras, ut credimus, vos plenius informabunt. Et de residuo procurationum vestrarum infra tempus supradictum, quatenus ad nos et provinciam Cantuar. attinet, vobis erit per Dei gratiam per nos debite satisfactum. Vestre Dominaciones semper in Xpo. valeant ut optamus. Scriptum Cantuarie x° die Decemb.

Vester humilis
Prior Cantuar.
Sede Vacante.

Reverendis in Xpo. patribus Dnis B. Pampelonensi et R. Senogaliensi Episcopis, Apostolice Sedis Nunciis.

IV.—Simon Sudbury, Bishop of London, to R. Kesteven the Collector of the Procurations mentioned in the previous letter. (1374.)

21 Amice karissime. Quia Prior Cantuar, circa levacionem et solucionem procurationum debitarum Epo. Pampelonensi et sociis suis, nimis est involutus, nec habet unde posset de suo eis solvere et postea a clero exigere, ut est consuetum; quare de presenti nobis videtur melius consilium quod ipse et vos mittatis pro mercatoribus de Albertis scilicet Petro Marco, et pro mercatoribus de Strocis scilicet Johanne Gretyn, qui sunt procuratores dictorum nunciorum, et computetis cum illis quanta sit summa procurationum usque ad finem istius mensis, et tractetis cum illis quod Dns. prior et alique certe persone, quorum unus ego volo esse, faciant eis securitatem de dicta summa solvenda infra certum tempus, et quod scribant sociis suis apud Brugys quod satisfaciant dictis nunciis Apostolicis si hoc possit fieri quovismodo. Item, quod computetis cum eis quantum ipsi mercatores jam receperunt pro dictis procurationibus. Item, quantum vos recepistis de illis obolis, quod illud eciam eis solvatur in diminucione tocius summe. Item, michi videtur quod prima summa integra sit dividenda per totam

provinciam ut est moris, et quod Prior scribat, Apostolica auctoritate, omnibus censuris quibus poterit quod quilibet Episcopus pro se et sua dioscesi solvat infra decem dies partem se et suam diocesim contingentem, et quod detur potestas cuilibet levandi a clero suo, auctoritate Apostolica, &c.; et hoc propter ingentem instanciam et festinanciam et graves censuras latas per istos nuncios auctoritate Apostolica propter procurationes eorum non solutas; et hoc ne forte trahatur in consuetudinem imposterum. Et quo ad illos qui jam aliquam partem solverunt, fiat mencio quod illud eis allocabitur. Item, quo ad procurationes[a] Archiepiscopi, pro cujus procurationibus in primo adventu ordinatum fuit quod quadrans de libra deberet levari, oportet quod jam scribatur illis quibus alias non fuit scriptum; et quia pro secundo adventu debentur sibi procurationes pro xxx diebus quibus fuit in isto regno, licet ipse petat in processibus suis pro c diebus, computando illos dies quibus stetit in Flandria, pro quibus procurationes hic non debuit recipere nisi specialiter hoc fuisset cautum in bulla, ideo expediret forsitam ab illis appellare ante adventum dici, et de istis procurationibus, in relevationem prioris et cleri, solvi sibi CCC florenos, scilicet xlv li., pro procurationibus xxv dierum, et hoc propter scandalum vitandum in suo recessu. Omnibus ergo istis consideratis, pro summis debitis oportet quod pungentes et urgentes littere fiant, auctoritate Apostolica, per priorem cuilibet prelato de provincia, quod solvat pro se et sua diocesi, ista vice, summam taxandam ut supradicitur; quantum est de presenti aliud nescio consulere.

Scriptum festinanter apud Wyngham xvj^{mo} die Novemb. Id esset considerandum an Archieps. Ebor. velit contribuere nobiscum ut consueverit vel pro se ipso separatim et pro sua provincia.

S. LONDON.

Discreto viro Dno. Radulpho Kesteven
Collectori.

[a] The Archbishop of Ravenna, during the vacancy of the see mentioned in these letters, made a claim for procurations similar to that preferred by the Bishops of Pampeluna and Sinigaglia.

V.—James Cornwallis, Chief Baron of the Exchequer of Ireland, to the Prior of Christ Church. (Circa 1430.)

78 Right worschupfull and my full reverend Lord y recommend me to your graciouse Lordschip as y best can or may, desyryng no thyng more than to wete of your worschupfull wellfare, the whiche y pray Alle myghty Godde contynue and encrece in excellent prosperite after the desyres of your owyn gentyll hart. And as touchyng your anuite of Tynterne in Irlond: lyke hit yow to wete that y have y-hadde right grete labour about the pursuyt of hit, and grete cost also, and y wote well hit hath y-cost the Abbot of Tynterne more than he schall wyn by all the anuyte thes two yere; for trewly y hadde him at the outlary tyll My Lord of Ormond maket me to withdrawe my suyt from him; and my said Lord hath resceved of the said Abbot in your name xx^{ti} marc, and the said Abbot hath fonden seurte to pay me other xx^{ti} marc by Ester next comyng, the wheche with the grace of Godde schall be y-send to you as sone as es possible; that hit may come to your presence in soche forme that ye with the grace of Godde schall hold you content. And as touchyng the remenent that es y-ren of your anuyte sith the tyme of your acquytaunces y wote well that the Abbot wolle pay no more till he have acquytaunce under the same seale that ye sende him latest; for if ye remembre you, ye sende to me two acquytaunces, every of ham of xx^{ti} marc. And as touchyng the remenent that es y-ren sith, ye most send a nother acquytaunce under the same seall, and that most be done in haste, for the Abbot wolle be right well payed to lay that excuce for him, that your attorneys here have none acquytaunce to discharge him anent you in tyme comynge. Also my graciouse Lord y pray you that ye wold be gode Lord to the berer of this lettre, the whiche es propcsed to Romeward, with the grace of Godde, for certeyn matters touchyng my grete avayle, and that ye would tendre him in his nedes, yf ought he have ado in your partes, as ye wolle that y schall do you service in tyme comyng,

for in gode feith your gode Lordschip yschewed to him may do me a grete plesaunce as hit were done to my person. And if ther be eny thyng that y may do to your plesaunce commaunde me your wille, the whiche Our Lord knowith y ham and ever schall be redy to performe by my poer. And the holy Trinite but have you in his blessed kyepyng. Ywrit at Dyvelyng the first Monday of Lent.

Your man James Cornwaleys, Chef Baron of the Eschekker of our Lord King in Irlond.

To the right Worschupfull and full Reverend
Lorde William Prior of Canterbury.

VI.—Dom. John Elham to the Prior of Christ Church. (Circa 1430.)

Wurschypful and reverent fadyr in God, lykyth yow wete that I 79 have payed to the Abot of Feversham the hole summe whyche that I reseyvyd of yow; that is xlj li. xij s. j d. ob., wherof I schulde a restreynyd lv s. for Pagham, wheche schulde a be restreynyd be the handys of John Wodnesbergh wardeyn of Oxynford as Dan Thomas Golstone can yeue yow informacion, but, for as moche as the Abot cam fro yow be a tokyn that I schulde resceyve an c marks of the Duches of Clarens, that I schulde delyver hym the hole summe a for sayd.

Also I have spokyn with William Haute for the mater the whyche tha ye sente on to me, and he wol a paye,[a] and thankyth yow wyth al hys herte that ye wulde wouchesaf that ye wulde do so moche for his sake; for it hath euyr be hys ful wyl and his entent her a fore, by sumenys[b] for to an had hym wyth yow long her afore, but he durst nout for tendyr age; and al so he knewe nout his wyl; and, for as moche as it is hys dyssyr he hath levyr that he be wuth yow and serve God in that place, yif he myte or cowde, thanne in ony place in Ingland, aftyr Lord or Lady or eny a stat. And more I schall telle yow by mouth her aftyr. And as touchyng to yowre mater of Cheyham: the Wednysday aftyr Seynt Brysis day be avys

[a] Obey. [b] Some meanys.

of John Bamborough we schul be at Sparwefeld, wuth the south wardeyn[a] of Marteyn Halle and on man of hyr counsayl, for to knowe and se here ful intent and what they wul dyssyre; and gyf we myth falle to sum conclusyon; for we se that Ferby wuld reule al aftyr hys intent, and nouth be rulyd withoute oure gret hurte; and as we feleth of thys mater I schal sende yow more declaracion in schort tyme. And as for youre evydens of Lathyndon, whiche were to-for youre counsayl, and to-for the counsayl of the Lord Hongyrford, as moche as I have in mynde was, ferst, the knoppyd bok, and a lytyl thykke row bok, wheche bok Thomas Goldston hath, and olde chekyrrollys, the wheche ben markyd wuth red wax atte the same plase ther that it makyth mensyon of Lathyndon; also a lytyl rolle of all yowre manerys and fefermes wheche that I have myself; and gyf I se that they wyl geve ony atendauns, and sette a day for to make an ende withowte ony more varyauns, I schal sende yow word in al haste. Also I have spoke wuth my Lord Cardinall for thys last navage of the Portys, wheche is askyd of yow for Bekysbourne, wheche is haldyng of the port of Hastyng, vij li. for to tymys; and hym semyth that is to gret a summe for that place alone, wherfore he wulde that it were knewe what Hastyng is set to paye, for scheppys men and dayis ben seth at certeyn. Ferthermore I touchyd to hym yowr gret distresse and lak of money for defaute of payment of yowre fermys; for, as I told hym, the wardeyn of yowre maners cowde nouth in al hys warde resceyve vij^{xx} li., wher upon he wundryd sore; and for thys causys I tolde hym that ye haue put away yowre masounys. And thanne he touchyd to me the costys of hys plase and the summe the whyche ye wrete on to hym, the wheche summe he sayth he wul ordayn fore in a schort tyme. Al so ye sente to me in wrytyng be Thomas Doyly for a bale other ij of almaundys and resonys, of currauns a kyldekyn, or elles a festekyn, gyf so were that they were at the same prys as they were whanne the wardeyn was at Lundon: and so they ben as yet, but it wyl nout be longe, as I am informyd

[a] The sub-warden of Merton Hall (College).

privyly, wher upon ye may be avysyd where ye wyl have it or non, and how moche; and as it lykith yow sende me word. Also I can gete no cloth of cullour aftyr the sample wethe that ye sente to me be Thomas Doly and as touchyng to Horsfold, we ben counselyd that we schul no thyng stere to the tresorer in to tyme that the schereve hath mad his a counte. And as for the patent that ye have founde ondyr the kyngys sel, John Bamborough, gyf it lykyth yow, he dissirith for to seth, and ther up on to take good avyse. Also my Lady Tatryshale recomendith here to yowre gracious lordshyp and grete kindchip that ye schewe on to hyr dayly; also sche prayith yow that ye wulde sende here an ansswere of the lettere the wheche sche sent last on to yow. No more at thys tyme but Almyty Good have yow in hys blyssyd grace and governauns. Wretyn at Lundon on Seynt Brysis day hastely and on a vysyd.

Be your owyn obedyauncer,

JOHN ELHAM.

Reverendissimo in Xpo Patri et Dno. Dno.
Willo. Priori ecclesie Xpi. Cantuar.

VII.—THE ABBOT OF S. AUGUSTINE'S TO THE PRIOR OF CHRIST CHURCH, CANTERBURY. (15th cent.)

My dewte beyng presupposed, I commend me unto your father- 77
hod, hertely desyring yow that yff ye do send any scolers be a new eleccion to Oxford after Easter, to show yowr favour to one off yowr subjects whos father ys my servant, namyd Rychard Knygthe, so that he be as abyll as other of your subiects as to lernyng with good behavyour. I do nott this off my sylffe, but only be the labour of my servant, which whold fayn haue hys son preferryd; wherfore I desyr yow to do yn ytt as ytt shall please yow, withowte any answer therof made to me be wrytyng, but only att your plesur, and so Jhesus preserve yow.

Be yowr beedman JOHN Abbot
off Saynt Austens.

VIII.—Copia Litteræ directæ Waltero Whytton de Hibernia a Priore Ecclesie Xpi. Cant. (1432.)

88 Worshipfull frend we grete yow hertyly well, thankyng you specyally of your diligence and frendly bysynesse whych ye have doon for us and for our chyrch at all tymys, as for our dute of our pencion of xiii marc to be rescevyed of the Abbot of Tynterne yn Yrland, and for the dute of the arrerages of the same pencion, of the summe of wych our fader the Abot wolde noght have no reherseyl yn hys acquittaunce wych we sende yn to hym undyr our convent sel. Ye have a part of an endenture undyr our seel and we anothyr undyr your seele whych make expresse declaracion be yerly calculacyons of the same, yer be yer. Nevyr the less yf our fadyr the Abot and hys brethryn of Tynterne yn Yrland can or may among hem self fynde, whenne they have maad here serch among here munimentys as they wrogth unto us that they wolde do, leyth us have trewe and clere declaration of here agrement of the summe wych ys due aftyr here own rekenyng, alleyyng and seavyng for hem sufficient dyscharge of eny payment wych oghte to be alowyd of us, and we scal do unto them al that evyr we oghte of ryght and favour to be doon, and al the favour that we may, our ryght of our Church only savyd. And whanne we have ful wrytyng and ful informacion her off, be wrytyng enselyd be seyd Abot, we scal do so to hym that they scal have cause to praye for us her aftyr, and yf they wol preserve the promys wych they have maad unto us noght fern ago be lettyr, and to you as ye wrytyn be your lettyr directe unto us noght fern ago, beryng the date of wrytyng at Weysford the xviij day of September last passyd, and make you payment of xxvj marc, be an acquitaunce whyche we sende you undyr our covent seel, in party of payment of the arrears of the sayd pencion, and sende the forsayd wrytyng and suerte to fulfill this promys lyk as they have profyryd; thenne, this mater thus governyd, we wold that ther be no more sute ne

variaunce doon to our fader the Abot as for this thyng, but cese our sute and lete hym sytt yn pees. And as towchyng your obligacion of x li., wych ys redy yn our kepyng and yn saaf warde, dowtt you noght ther off, and for such costys as ye have don and had for us yn Yrland, and aboute the sute ayens the forsayd Abot for our avayle and recuryng of our ryght, sendyth us the parcele of the same expenses and of othyr dictes and promyses maad unto you for your labour and the xxvj marc, havyng therof and retaynyng with yow the sume of the parcell of your sayd expenses and dutes, and the brynger of the sayd xxvj marc with the sayd parcell shall have lyvere of your sayde obligacion. And as to your desyr to have a newe warant of us for theyse causys above rehersyd, hit nedyth noght as our counsayl enforme us. We scal and wele ratifye and conferme hit at this tyme by this our lettyr and our seel. And remembre you well that the bylle endentyd of the arrers of the same pencion, maad betyxte you and us, of the date of regne of our Soverayn Lord the Kyng the xij day of April the viij yer of hys regne, makyth mencion of the somme of the arrers of thys pencion xliiij lb. viij d. of whyche we sende to yow afor thys tyme acquitaunce of xij lb., wych aquitaunce ye sende ham ayen wyth owte any maner payment, and so the fyrst somme abydyth hol of xliiij lb. viij d. and that was of the date in festo Annunciacionis Beate Marie Anno Dni. M.cccc.xxix, and sythenys byth ronne iij yer mor at the feste of the Nativitie of Our Ladye last passyd, that ys to seyn Anno M.ccccxxx, M.ccccxxxi, Anno M.ccccxxxii, so that the somme of all the arrears in hool drawyth to the somme of alle the yeres passyd afore the date of this our present lettyr, drawyth to lxx lb. viij d., of whyche somme we sende you acquitaunce of xviij lb. vj s. viij d.; and x li. we have resceyvyd be your handys at ij payments, and so as be our rekenyng they owe us at the date of the wrytyng of this lettyr xliiij li. xiij s. besyde and above the acquitaunce of xvij lb. vj s. viij d. wyche we sende yow at Trynite tyme. And as towchyng eny other lettyr sende be yow to us afore this tyme, ther cam noon to

oure handys, and therfore and for noon othyr cause we sente yow noon answer afore thys tyme, for we wyste nevyr ther of. And we prave yow to recommende us and alle oure bretheryn to our specyall Lord the Erle of Ormond, and to our guode frend James Cornewallys, prayyng hem of guode wyl, tendyrnesse, and favour to us and to our sayd Chyrch, as they have doon alway afore thys, and to have us excusyd atte thys tyme that we wryte nat to hem because of our grete bysynesse that we have, and ryght gret haste of the brynger of thys lettyr. And Al myghty God have yow in hys grace. Wrytyn at Caunterbury ryght hastyly the xj day of December.

Be your owyn frend WILLIAM Priour
of Crystyschyrch of Caunterbury in England.

Also we praye yow recommende us un to our worschipful fadyr the Abbot of Tynterne and alle our breheryn, sayyng un to hem on our behalfe, that we proposyd to have sent hem an answer of here lettyr, but trewly ther hath be and ys wyth us so gret bysynesse that we myght have no tyme because of the hasty goyng of the brynger of thys lettyr, but be the nexte comer from Yrlond we scal sende hem an answer such as we truste to God scal plese hem.

IX.—THE EARL OF ORMOND TO THE PRIOR OF CHRIST CHURCH. (Circa 1435.)

Reverent fader I grete yow well with all myn herte, letynge yow wyte that I have wrytten to yow oftentymes aboute your pensyon that ye shold have here of the Abbay of Tynterne, which pension ys yn grete trouble, and many delayes made ageyns hit by thabbote and the covent of the said Abbay, for they ben rigte subtiele peple. And one of the delayes ys thys ; they seyn, for as moche as your acquytance specifies of parcell of a gretter summe due unto you before tyme, whiche parcell yf they schall pay hit wold bynd ham

to pay also the gretter summe, therefore me semes that hit were best for yow to make iij or iiij acquytaunces, every of ham of x marcs, of xij marcs, or elles of xij li. as ye se fit be to don, nothynge rehersyng the said grete summe, but the said parcell to be receyved yn party of payment (of) a certeyne pension which ys due to yow of the said house to be paied. And that the said acquytaunce be sende hidder to me, and what money that may be gete of ham I wolle sende hit to yow; and yf ther be ony thynge that I may do to your plesir, yn this mater or yn ony other, that ye wold lete me have wytynge therof and I wolle do hit with all myn harte. Prayynge yow that ye and all your brethren and myn there wolde have me yn mynde, and praye for me, as my full truste ys on yow, and Almygty God your worship preserve yn goodnes. Wrytten at Kilkenny the viij day of November.

JAMYS LE BOTILLER,
Erle of Ormond.

To my reverent fader Prior of Cristschirche of Cantirbury.

X.—WILLIAM SELLYNG AT OXFORD TO THOMAS GOLDSTONE, PRIOR OF CHRIST CHURCH. (Circa 1450.)

Cum a teneris [ut ita loquar] unguiculis haud exili, immo maxima, 63
immortalique nos beneficentia imperpetuum vobis devinxeratis, [Pater omnium insignissime], tamen tantus in nos meritorum, hoc uno vestro jampridem per Dom. Willelmum Gyllyngham nobis collato beneficio, cumulus accessit, ut plane in agendarum, nedum referendarum, graciarum cogitatione deficiam. Namque, cetera ut omittam que haud modico voluminum numero comprehendantur, quis est qui tanti animi benignitatem non laudat, munificentiam non extollat, atque locupletissimum paternum in nos pietatis, beneficencieque singularis, annuatum munus, summis non efferat laudibus; qui singulos annorum curriculos (*sic*) insigne liberalitatis munus dono nobis datum iri semper curastis. Id quod haud nostris unquam

meritis, sed ex ipsa nature vestre bonitate profectum esse non obscure constitit. Nam a tanto viro presulique dignissimo prestita nobis beneficia [que singulari quadam et exuberanti in nos amoris abundancia manarunt] nec modum vix poterunt habere, aut terminum; quippe cum nec sensus ad investigandum, nec sciencia suppetat ad laudandum. Immensitas enim beneficiorum superat sensuum cogitationes, et innumerus donorum cumulus volubilitatem vicit verborum. Quare id faciendum nobis imprimis duxerim nulla opera industriave nulla unquam pretermittenda, quam non totis viribus nostre mentis cogitacio in tua exerceat obsequia. Non quo ipsis debita persolvamus, sed quo nostre exilis facultatis studiosa voluntas summis conatibus dignoscatur, ut fragilitas quicquid ad compensandum exemerit, universum id animus ad promerendum conferat. Sed quid multis in publicis moror benemeritis, cum de privatis potius atque propriis jamnuper collatis sermo ordiatur oporteat. Accepi etenim [ornatissime presul] non tam Gardiani prediorum letteris, quam Dompni. Willelmi Gyllyngham relatis, Dominationem vestram cum proxime Londini egistis, pro cubiculo nostro ornando, alleis[a] [vel ut utriciori vocabulo utar], sago viridi me donasse; qua quidem tam propensa in me liberalitate, ac munificentia vestra tantum in me ad priorem accedere cumulum fateor, ut quo vel dicendi scribendique genere percepta coequare munera, quibusve obsequiis queam tantis respondere meritis, penitus me fugeat. Vicit me procul dubio tanta insignissimi patris humanitas, tam inaudita favoris benignitas, ipsumque hoc immortale novumque beneficium; ut quo ad aliquam gratiarum vicissitudinem habendam me vertar ignoro. Sensus vero obtunditur, confunditur animus, totusque adeo ipse consternatus videor, ut amplam tanti viri in me beneficentiam, momentis omnibus retractando, non posse me assiduis laudibus jugique gratulatione equare adverto. Verum, ne ab omni judices humanitatis discedere officio, vestre Dominationi aliquas habendas gratias censui, quas ago et habeo tantas, non quantas in me vestra expetit singularis frugalitas, sed quantas exilis nostra

[a] Query, auleis.

suppetat facultas, voluntate vero atque studioso animo referrem, nisi quod ipsum velle expugnitur cum ob beneficiorum immensitatem idipsum quod cupio explicare non datur. Unum tamen illud persuadere vobis velim, tanti in me amoris vestri et beneficentie memoria nec locorum nec temporum intervallo apud me extingui queat. Hec hactenus, paternitas vestra callet. Prepositum nostrum, equidem dignissimum, superiori ebdomada, languida [ne dicam discriminosa aut verenda], laborasse valetudine, quam autem, est Deo gratia, depulerit, optimeque convalescit. Valeatis per Deum, felicissimeque oro quamoptime Pater. Raptim. In collegio vestro Cantuar. Pridie diei Sancti Clementis.

Salutis vestre perpetuus orator, Dompnus,

WILLMS. SELLYNG.

Insignissimo in Xo. Patri ac Domino suo Domino Thome Goldstone, Cantuar. Cenobii Priori dignissimo, Dompnus Willmus. Sellyng obediencie filius orationes perpetuas.

XI.—ROBERT BROUNE (?) TO JOHN PRIOR OF CHRIST CHURCH. (Circa 1449.)

Reverende Domine, post recommendationem, in materia litis 40
mote inter vos et Custodem et Scolares Collegii de Merton Ville sive Universitatis Oxonie, exposita per me—Custode dicti Collegii absente—Vice-custodi et Sociis Collegii predicti, quod via concordie habende inter vos esset, invenire modum de personis eligendis que dirigerent cordatam pacem; et licet, ut accepi, ad imponendum finem in materia predicta, ex parte vestra fuit et esset electus Dns. noster Cantuar, ex parte vero Collegii Dns. Wynton; tamen propter certas circumstancias, per me eis ad tunc declaratas, ad finem negocii terminandum proposui eis quod majus expediens esset quod decisio tocius negocii penderet in Dnos. nostros Cantuar. et Ebor. Archiepiscopos; quum, post deliberacionem aliqualem, asseruerunt bene eis placere quod dicti Dni, finem imponerent, assumptis eis Justiciariis et clericis quos dicti Dni. voluerint. Verumtamen, quod

Custos dicti Collegii absens fuerat, vellent mittere ad ipsum, sperantes quod conveniret in hac parte dictis Dominis nominatis; et de responso suo, ac quid foret conclusio inter eos, mihi apud prebendam meam de Langford citra festum nativitatis Beate Marie Virginis proxime futurum (promittentes se scripturos; ut[a]) vobis de plena eorum voluntate rescribere possem. In quo negocio, eorum intencione mihi declarata per Gardianum Collegii Cantuar, vobis litteras meas destinare curabo, scientes (*sic*) pro certo quod bene contentantur Custos et Scolares predicti quod Dni. nominati finem pacis negocio imponerent memorato. Quod Deus, pacis auctor et amator, vobis concedat sine fine. Script Oxon. xxvij die mensis Aprilis, festinanter.

Vester ad vota
THOMAS BROUNE.

Venerabili dno. Dno. Johanni Priori Ecclesie
Xpi. domino suo speciali.

XII.—WILLIAM SELLYNG, AFTERWARDS PRIOR OF CHRIST CHURCH, TO A PATRON. (Circa 1450.)

43 Quo Pater meis in necessitatibus confugiam. Tu solus ex omnibus parentibus et amicis meis es relictus, quem Deus in eterna secula sua clementia velit esse superstitem. Cum tua voluntas omnis in bene agendo bonis studentibus diversetur, quos tuis opibus omni tempore adjuvare non desinis. Sed quid velim accipe. Videbam naturalem hominis memoriam, imbecillam et vagam, nullius esse firmitatis; quam preceptis et regulis confirmare cupiens, docto viro hujus artis, ut in artificiali memoria instruerer, ingentem pecuniarum summam tradidi. Rem primum arbitratus sum impossibilem, sed, ea cognita, non solum vidi possibilem, sed rem quodammodo fore divinam; in qua studium et diligenciam adhibuisse nunquam sane me penitebit. Tuam igitur humanitatem vehementissime rogo ut, cum non frustra per tanta me penitus pecuniis expoliaverim, tuis facultatibus mihi subvenire digneris. Quod si

[a] These four words are supplied in place of the same number which are illegible in the MS.

feceris, non solum tuam liberalitatem dignis laudibus predicabo, sed altissimo Creatori pro tua conservacione perpetuas preces effundam. Accepi superioribus diebus humanissimas abs te litteras, quibus quantum in causis, non solum meis sed eciam amicorum, sis officiosus plane cognovi, immo agnovi pocius antea mihi cognitum. Quod igitur amicis nostris tam libenter patrocineris, gracias tibi magnas ago, sed multo majores quod patronum tuum reverendissimum N. prestiteris et mihi patronum. Accepi enim per litteras Antonii nostri antiquum hunc tuum dominum ac nuper meum adversus calumpniatorem quendam strenue nobis patrocinatum. Id equidem non meis ullis in eum meritis, sed cum tuis apud eum commendationibus, tum eciam pietati et clemencie sue acceptum refero. Tui vero posthac erit officii, vel amoris saltem, optime N. qua patrocinium tantum racione mihi conciliasti, eandem perpetuo conservare, et quas ego gracias vix agere possum, accumulacius agere, habere, referre, denique mihi significare si qua in re gratificari insigni huic pietate patri et domino possum. Admiror equidem non mediocriter modestiam, humanitatem, clementiam tuam quod nil me debens erga me amice te gesseris.

No address.

XIII.—King Henry VI. to the Prior and Chapter of Christ Church. (1452.)

By the King.

Trusty and welbeloved in God we grete yow wel, and forasmuche as our metropolitan churche of Canterbury with you stondith nowe destitute of a fader, John of goode memorie, your last Archbishop, after the disposicion of oure Lord nowe callyd unto his mercy: We considering aswel the preeminence and grett worship of that See, as the gretnesse of the full chargable cure that belongyth therunto, and wolling hit therfor to be purveied of suche a fader as to the worship 66 R H [The King's Sign Manual.]

of oure Lord, sad rieul of the said See and of all the subgectts that therto longen, and also for the commune wele of this our royaulme, and moost of all of you as might be moost convenable and according to the same, After grete deliberacion had in that behalve with the Lords of oure Counseille, and especial with suche as ben of our blode, be fully (determined) and utterly concluded to have the Moost Reverend Fader in God the Cardinall and Archbisshop of York, oure Chaunceller, before al other preferred to the said churche. Knowing verely of grete and long experience the said Mooste Reverend Fader to be mooste worthy and able of any within this our said royaulme so to have rieul of the said churche. And albe hit we declared late unto suche of your brethren as ye late sent unto us for oure licence to procede to your free election oure entente on this behalve, wolling hit to be declared unto you be theym more at arge; yet nevertheles we write unto you these oure right special lettres, praieng and exhorting you in as diligent and desirous wise as we can, that ye, taking good consideracion to the premisses, and also that he being born of his nativite not ferre fro you and as he, that in his tender age in grete part was brought up amonge you, hath at all dayes had the the said churche in grete reverence, and the ministers therof in love and tendernesse, ye, at suche tyme as ye shal so procede to your said election, have the said moost Reverend Fadir singulierly recommended, doing him with oon voice to be postulate to the same. Latyng you wete that we have writen our right special lettres as wel to our Holy Father the Pope as to the College of Cardinalls, by the which we have desired so specially the translacion of the said Moost Reverend Father unto the said churche of Canterbury, and for suche reasonable grete and urgent causes, as we holde for certain we shal opteyne withoutt any difficulte the good conclusion, with effect of our desire in this partie. Over this, we desire and wol that ye yeve ful feyth and credence unto our trusty and welbeloved Squier Henry Vavasor, Husshier of our chambre, in that he shal seye unto you in oure behalve concerning the said matier; wherin ye shall do unto us right good and singulier

pleasir. Yeven under our signett at oure Manour of Sheene the iiij day of Juyn.

To our trusty and welbeloved in God the Priour and Convent of our Metropolitan Chirche and Monasterie of Caunterbury.

XIV.—Edmond Lichfield, apparently a Chaplain of the Archbishop[a], to the Prior of Christ Church. (Circa 1465.)

Righte Reverende fader in God and my singuler good Lorde. 22
After dewe recommendation, so hit is that I am enformed that your good Lordship hath knowleg of the high displeasure that the Kings good grace toke aunempst my Lorde and us his servaunts for that my Lady Duches of Burgunde was not seen to, as by way of some goodly gyfte to have be gyven un to her, at her laste beyng with my Lord. And certaignely lykewise as ye wer enformed so hit was; insomoche as the Kings said grace hadde ryghte large language in the same. As now his grace is wel appeased and content, and was right mery with my Lorde and so departed. The specialte of this mater I have showed un to my trusty and welbeloved Sir Robert Barton ys chapleyn, the whiche, yif hit may please you, shall declare un to you all the conveiance of the matier; to whom I pray you to bee good Lorde, and un to me also. And we shal not faile to be your faithful and trewe chapleyns and servitors, as knoweth God, who ever have you my perfite good Lorde in his blessed tuicion. Scribbled at Knoll by the hand of your said chapleyn.

My Lorde I write this matier un to you, for I am sure that ye enjoye my Lords well and that ye in lyke wyse be sory for his hurte either of his name or fame or other wise.

Edmond Lichefeld.

To the Right Reverende fadre in God my Righte especiall good Lorde, my Lorde the Prior of Cristechirche of Caunterbury.

[a] In 1480 Edmond Lychefild clerk, with Morton Bishop of Ely and other feoffees, conveyed the Manor of Knole to Cardinal Bourchier and his successors, Archbishops of Canterbury. (Reg. R. 313). This letter is therefore probably placed 15 years too early.

XV.—The Vicar of Bersted to the Prior of Christ Church. (1465.)

62 Humbly besechith your pouer Chapeleyn and continuall oratour Thomas Walton, Viker of the parissh church of Bersted, for that the parissh ther by longe continuaunce ys falle in decay, and by diverse meanes gretly enpoveryesed, so that diverse places in the same parissh, suche as ij or iij of theym were used to be worth to the Curat there xx s. by the yere, stande nowe voyde and be not worth to hym in thies dayes iij s. iiij d. in the yere. In so moche that the costes and charges of reparacion of the seid vikerage, costes and wages also in mete drynk and clothyng of his servaunt by the yere to the value of xl s., forthwith costs uppon the Deen in thyme of visitacion, with all suche other charges as perteyneth to his seid chyrch clerely considered and acquited, the residewe of the verray valoure of the seid chyrch and vikerage extendith scarsly to the sume of v mark by the yere. And where as he was used to have the chapell of Bognore ther to in peas hoole to hym self for to serve, so myght he lyve, but than he sange twyse uppon the day, the which was ageynst conscience; but sithen hit hath be devyded bitwene the chantry prest of Pagham and hym, by the labour and gret favour of Maister Eyon Deen of Pagham, wherby your seid pouer oratour and chapeleyn ys put to poverte and set in grete distresse. Please hit therfor your moste gracious Lordship to provyde for me of sufficient lyvyng to the chirch of Bersted, so that y may leave the laboure to Bognore, and abide uppon Bersted nowe in my gret age and debilite, for the love of God and yn the way of charite.

To the Right Reverent and Worshipfull fader in God the Priour of Cristischurch in Caunterbery.

XVI.—John Scotte to the Prior of Christ Church. (Probably 1470.)

After all humbill recommendation, plese hit you to wite, ther 54
were two prests brought certeyn godes to Apuldre in to on Bourmannys hous, and, for divers suspecte causes, I causid the said goods to be arestid as goods wayvid; wich arest was made on Saturday last passid by a servant of myn, by your fermour ther, and an other tenant of youris. So hit is nowe, on of the prests ys come for the goods, and tellyth that he and an other prest were dwellyng at Whytstapill as laye men, beside the church, and ther had two women with heem, and ther dwellyd almost twelf monthis. On of heem was calld Thomas Innoˢ and the other Richard Innoˢ, and both dwellyd in on hous. The on of the wemen and here childe dyed incontinent after ther comyng ther, and they saye nowe they repentid heem sore, and have bene at this pardone at Canterbury, and nowe be in here prests araye, and nowe be in servise both at Bekkele, beside me in Sussex; the trowth ther of shall be provyd er tomorowe at nyght. Wherefore I praye yow to sende to Whitstapill and knowe yef ony souch two men dwellyd ther or no, and yef the woman be yet ther, and yef hit be trew that they late dwellyd ther, repent heem of here myslyvyng, dele nowe as prests, and intende so to continwe. Y trow ther be no cause to kepe here goods from them. All wich matteris I report me to your discretion and consciens, and owre (Lord) kepe yow. Wrytyn the xj daye of October. Sir ye nedid to write to Apuldre how the goods schall be disposid, for hit ys houshold gere all. And that ye wold geve credens to this berer.

Yowre man
John Scotte.

To my goode Lord and Master Prior
of Cristchirch of Canterbury.

XVII.—James Scherloke of Waterford to the Prior of Christ Church. (Circa 1470.)

30 Ryghte Reverent and worschipfull I recomaund me unto yow, and ther as y hawe a ferme of yow of your landis in this contre and of the anuyte that the Abbaye of Tyntern, her wyth in this the said coutre, oghte yerly pay yow. Certifyng yow that I have compounyd with the Abbod and covent of the said Abbaye of Tynterne duryng my terme to take a parsell of the said land for the said annuyte that ys on to you of olde dew, and they to observe all such covenauntes be twyxe your predecessors and thers, of olde tyme made, as in the evidences be twyxte them made hit doth apper. And the penalte ys yff they or ther successoures wyll note observe the covenauntes forsayd duryng my terme, that I other my assignes may entyr in all ther lands and to dystrayn for all the arerages to yow of olde beyng be hynde, and all soo for the annuyte of xiij marks yerly duryng the sayde terme; when that I hade no remedye be for but by a wrytt of annuyte, in as moch as the feffement by your predecessors to them made in fe is wythoute enye clause of dystresse. And yff hit plese yow that my Lorde of Ormonde scholde receyve the vj li. that I moste paye yow yerlye, hit wer to me a grete eyse, for the awentyr of the se. And I have sende to you by Richard Koode, that was Drope ys man of London, iij. li. for Candilmas terme laste paste. And I pray yow that therof I may hawe an aquyttawns, and off the premisses an awnswar. And I propose myself to be wyth yow anon after Kandilmas. My service ys att your commawndement. The Trenyte precerve yow. Wrytten at Wat'ford the xviij daye of November.

James Scherloke.

To yowe Ryghte Worschypfull the Priowr and Tresereres of Crist Cherch of Cantorbury—soit done.

XVIII.—James Sherloke of Waterford to the Treasurers of Christ Church. (Circa 1470.)

Ryghte worshepfull Sirs, after most hertely recommendacion 31
wyth my service. And ther as I have a ferme of yow of the annuyte that Tynterne ought paye you yerely, for the which I compowned with them to have a certayne tethyng yerely therfor, hit is soo that Maister Gilbard Talbot, att his beyng nowe in this lande, hath seisied in the said tethynge and in all other landys and tethyngs that Tynterne hath of your gyfte; pretendyng his aunsetryes to be founders therof, wher in dede Hervye Momorthe is foundour. Wherfore I avite you to communien wyth the gentylman, and that he [ye ?] wrytt on to the Senciall here of the Counte Weysforde for the discharge of his clayme, for that that he doth on to your cherch ys disheritaunce, the which I think that ye wold noght suffire. And yf he will not with fairenes so do, ye maye complayn on to the kynge ther on for your rygte, for faithfully he doth you wronge. And that ye wrytt yourselfe on to the Bisshope of Fernys for the exploit of your matire; and I will doo my part in this lande for your churchis rygte. And the said gentilman hath solde the tethyng that I had of Tynterne for your annuyte, and hath resevyd all redy payment therfor, and of hym ye maye have hit agayn by rigte. And by his doyngs I can note be paied of thes ij yere laste paste of the fermiours that had the tethynge of me before for x li. a yere. And I hawe send to you syne Halowntyd vj fyne mantles and iij^{xx} li. waxe. And whate ye hawe resevyd sythen my departyng fro you, send me by wryttyng, and aunswere of the premisses. And whate wryttynge ye sende that hit be sende to Wyllyam Lombarde in Bristowe; las then ye hawe one that wyll come hidder straghte. The Trinyte conserve you. From Wat'forde on Seynt Thomas is daye.

Per your owen
James Sherloke.

To the rygte worshipfull Treserers of Criste Church of Cantorbury—soit done.

XIX.—Thomas Goldstone, Warden of Cant. Coll. Oxon, and afterwards Prior of Christ Church, to the Prior of Christ Church. (Circa 1473.)

Ihc.

82 Suo reverendissimo in X^{o} Patri sacreque Theologie merito Professori filius summa cum humilitate salutem plurimam dicit. Quod mihi, cum istinc proximo a te discederem, tui in Magistrum Chaundeler amoris signum dedisti, Pater colendissime, ad eum quam primum cum fideli nuncio transmisi diligenter. Cum vero huc venissem non apud nos erat, sed dum abfui omni cum familia domus sue ad Harford immigrabat. Quod cum perspexissem nullam diligentiam pretermisi ut fidelem ad ipsum nuncium, cui id negotii tuto committerem, explorarem celerrime. Nec multis peractis diebus, michi quidam qui ad eum profectum iri parabatur datus est, ipsi inquam Magistro Caundelerque familiarissimus, cui equidem una cum meis ad eum litteris, quibus et tuum animum significabam tuumque munusculum ut valui scripto perornavi,[a] rem tuam commendavi. Cujus rei negotium ipsum sine intermissione perfecisse satis intelligo, tum ex litteris ipsius Magistri Caundeler, tum ex aliorum sermonibus. Accepi interea hoc tuum munusculum apud eum non vulgaris aut parvi ponderis fuisse, set profecto res ei erat quam gratissima optatissimaque. Nam etsi vester mutuus amor tam firmus tamque perspectus sit ut neque hujus dileccionis signo, nec testibus egeat, tamen huic homini rem perjocundam esse scio, in hujus rei argumentum patens ei aliquid signum a te exhiberi. Novi ego hujus viri mentem, novique illius in te eam teneritudinem integritatemque animi, quod si quantulumcunque tue in ipsum mutue benevolencie testimonium prestiteris non dubito rem sibi efficis perjucundam. Itaque ut, uti solebas, eum sine intermissione carissimum habeas [si auderem] te summopere rogarem. Valeat in X^{o} semper feliciter tua Paternitas. Ex Oxoniis iij^{o} Nonas Septembris.

Tuus ad nutum d.

Reverendo in Xo. patri Priori Ecclesie Xi. Cantuarie. Thomas Goldston.

[a] Munus nostrum ornato verbis.—Eunuchus, act ii. sc. 1.

XX.—Prior Sellyng to Dr. Chandler. (Circa 1473.)

Non recte michi potest reverende pater ad ingratitudinem imputari 9
quod hiis diebus quibus intellexi paternitatem tuam, tot clarissimis ac cumulatissimis beneficiis suis de me deque ecclesia nostra quam optime munificam, Oxoniis commorari, nullus ad eam salutandam litteras dedi, nam id quidem facere cum sepe conatus essem, utique frequenter conatum meum, cum ipsa curarum turba quibus indesinenter jactor nulla michi ad litteras libertate concessa, tum vero adversa valetudo que iisdem ipsis diebus semel, secundo, atque tercio, ac demum quarto me prostravit, et non tam mei corporis quam animi pene vires exhausit. Accessit ad dilationem causandam officii quod rumor hiis erat in locis te velle in breve Cantuariam adventare, quare et aliquot me dies jocundissima tui adventus expectatio tenebat. Nunc cum constet paternitatem tuam aliter ac ego sperebam constituisse, et intelligam meas a te litteras plurimum desiderari, vix resumpta aliquantula corporis firmitate, has ad te litteras scripsi, quibus cumulatissimas tue amatissime paternitati gratias ago, quod eodem semper animo atque voluntate erga ecclesiam nostram Cant. perseveres, quodque recentem beneficiorum tuorum memoriam, quibus dudum magnificentissime eandem ecclesiam nostram excoluisti, novis jam liberalitatis tue muneribus, novisque beneficiorum cumulis refricare studes. Quum autem meum consilium in hoc novo beneficio tuo collocando postulasti, et si vix hac in re quippiam tutum excogitare potui, tamen quod sentiam existimo paternitatem tuam, referente fratre meo Thoma Goldstone, exploratum habere. Qui profecto meum animum, a conjunctissimo utrique nostrum viro cui me totum prodidi, accepit. Ceterum ago gratias immortales paternitati tue pro illa sua benevolentia singulari qua eundem fratrem meum dilectissimum studiose complecteris, cujus promotionem ad magistratus dignitatem cum ipse plurimum optes celerem fore. Non debes tamen admirari quod nos nostrum ad id assensum præstare distulimus, multe ut sunt cause justissime, cum ipsius honorem tum ecclesie utilitatem

respicientes, quare hec ipsius promotio differenda sit, quas pater te puto ab ipso eodem intelligere posse. Cum autem (quod te magnopere rogo uti facias in brevi futurum) invicem nos videbimus, ac mutuo de hiis aliisque rebus colloquamur, non dubito te omnem hujus mei consilii rationem probaturum. Valeat paternitas vestra reverenda feliciter. Ex Cantuaria primo die Julii.

Ejusdem tue reverende paternitatis studiosus amator atque servitor,

W. S.,
Prior ecclesie Xpi. Cant.

Reverendo in Xo. Magistro Thomæ Chaundeler,
Sacre Theologie Professori, ac Decano ecclesie Cathedralis Herefordensis.

XXI.—Sir John Fogge to the Prior of Christ Church.
(Circa 1474.)

57 Worshypfull Sir, I recommend me unto you. Please it you wit that I have beyn at Westwell and taken a view of your dier, the which draw to the number of an hundred and one, wherof ther beth xj dier of antelers. Sir I have taken such direction ther as I trust to God shall please you. William your Parker abidith still, but I have sett a counteroller uppon him, by his owne agrement at his cost and charge, and I dowte not ther shall nether great game nor small game be taken away without I shall have knowliche of the same. Sir, for lak of dier it must now be forboren unto the tyme that more Raskell may grow, for I se it never so pore in my daies, but I trust to God be your rule and myne oversight it shall sone growe uppe ayene. Many other thyngs I have to speke with you in the same mattir, the whiche ye shall knowe at oure nexte metyng. Forthermo I have had Clement Wodeward and Cullyng togeder, and ther bokes varieth not but ij s. and odd money, to the whiche bokes except the odd money he is agreed to gader. Sir, as for Cullyng I cannot see that he will stall any dayes of his

payment but it be in your presence, and whan I come fro London ayene and it plese you to come over I shall wait upon you. Sir, also that ye will remember to send for your hogges which be in your parke, for in good feith and they goo ther still till All Halowentid all your fawnes will die, for they have wroted the wode over and over, the which shuld be the chefe sustentacion for your young dier in wynter; and if this be not remembred in hast it will be the distruccion of your parke; for the pawynag was but lytell and it is done for vij daies agone. And Allmyghty God preserve you. Writtyn at Asshetyford the xix day of October.

Your owne

JOHN FOGGE, knyght.

To the right worshipfull Sir Pryor of Cristschurch
in Canterbury be this delyvered.

XXII.—SIR JOHN FYNEUX TO THE PRIOR OF CHRIST CHURCH. (1474.)

My Lord, after your departyng atte Alyngton y and Nethersole 53
comynid togedyr of the delyng theer of theym of Wallond, and what might be doo all thynges considered; and wee been agreed that I shall bee with Maister Fogge homward, and tell hym of the delyng after his departer, and tell hym myn advyse theryn; and Nethersole will ryde to Maister Gilford and mete with Roger Brent theer this nyght or to morowe, and comyn wyth theym to fele their opynyons, and to desire Roger Brent to bee at Assheford on Tuesday, and then to conclude what shall bee don. And wee conceyve it shall nat nede you to bee ther, for wee thynke that yee have been agreable and appliable to every thynge for the weell of the matier, as farre as it hath bee desired of you by the Commyssioners; and yf eny other thynge come to your mynde in the mene season that ye wolde have spoken of, plese it yow to sende worde to Assheford on Tuesday by tymes, for we wolde spede as moche as we myght to some certen

ende while my Lorde Cardynall is in the countre; for we thynke the matier toucheth the Commysioners so nygh, that they most bryng it to some other ende for their owne worship. Writen atte Bilsyngton the first day of September.

By youre servant,
JOHN FYNEUX.

To my Lord Priour of Cristeschirche this letter be delyvered in haste.

XXIII.—ROBERT HILL TO WILLIAM SELLYNG PRIOR OF CHRIST CHURCH. (1474.)

41 Reverend and my right special gode Lord and Master, after due and herty recommendation, please you to calle to your remembraunce your schedule obligatory of your own hand subscribed, by you and Dan. Raynold Goldstone, of the date of the xixth day of October the yere of our Lord God M^{l}CCCCLXIX, by the which ye owe me for a sauf condute, that I purchassed for you and the said Goldstone of the Constable of Fraunce, the somme of xxxvij scutes, the prise of every scute iiij s.; amounting to the somme of vij li. viij s. And for the costs and expensis in suying the said sauf condute vj scutes, after the said price of iiij s. the scute. Summa for the said sauf condute with the costs viij li. xij s. Preying you to paye at this tyme the said somme unto my gode frend John Wardropper, this berer. And in so doing he shal deliver you your said schedule obligatory with all other lettres requisite to this said matter, as wel the lettres of your predecessour John late Priour of Cristischurch, whom God pardon, as other; by the whiche ye shall mow understand that for your pleasure I have forborn my money more than this vj. yers, which I vouche right well, sauf trusting to you that I shall not fail to be paied therof at this tyme. And in so doing yf enything that I may do for you or that holy place Cristsischurch ye

may commaunde me as yow owne, and I shalbe redy to the performing therof with a right gode hert, by the grace of God, whom, reverend and my right special gode Lord and Master, I besech to graunt you right gode lefe and long. Writen at Gr(ra)vysend the xxiijth (*sic*) day of November.

By yours redy to your commaundement,
and gode pleasure,
ROBERTE HILL.

To the Reverend and my right special gode Lord and Master the Priour of Cristis-church in Canterbury, &c.

XXIV.—THE PRIOR OF ST. MARY'S COVENTRY TO THE PRIOR OF CHRIST CHURCH. (Circa 1474.)

Right wurshipfull and reverent fader in God, I recommende me 23
unto you, certyfying you that I have made examination of the miracle that was shewed in this contrey, which ye sende to me for to enqueyre of by Sir William Catesby Knight. And for the certente therof, I sende hit to you under a notarye signe and also my seale lyke as I have examyned hit. And as for the moore verying of hit, the same persone that was with you at Caunterbury for ye same miracle, purpooseth, with the grace of God, to be theer ayen with yow by Myghelmas next comyng to veryfye and testyfye y^e^ same. Moore over fader, the said Sir William Catesby enformed me that ye merveled greetly of dysmyssing of a broder of myn, which, as I understond, should be som tyme in Oxenford. The trowth is thus: Dan. Richard Blake, for some tyme beyng in Oxonford, whiche ye knewe as I suppoose, beying at hoome in our monastery, unknowen to me sued for a capacite, his conversation beyng not vertuos nor good, excityng other to the same. And when I had very certente of hit I moved hym to the contrarye, and he woll have made condicions with me, which I wolde not be agreabull to. I know his condicions such, my conscience to be

saved, rather to departh with hym than to kepe hym stylle, in soo moche as he had opteyned a capacite, and be councell, saying that he was sure of an annuell service, dysmysed hym from my congregacion. Yf he haue gyven you any other sinystre enformation I pray you hertly lett me haue knolech in wrytyng, that I may answer therto; and, the trowth knowen, I truste ther shall be noo fawte fownde in me. With the grace of Iħu who have you ever in his most blessed governaunce. Written at Coventre the last day of Juny.

THOMAS Prior of the Cath. Church
of our Lady of Coventre.

To the right worshipfull and reverent Father in God the Prior of Cristechurch in Caunterbury.

XXV.—PRIOR WILLIAM SELLYNG TO DAN. THOMAS HUMFREY. (Circa 1475.)

Brother Chapelen, I wrot unto yow late that ye scholde make redy xiij li. vj s. viij. d. for your cosyn Jon Methale of Romne; yt ys so now that I have receyvyd of hym the valu of xviij li. sterlyng, whyche y suppose wylbe spendyd her with mor. I have promysyd hym that he schall receyve of yow the seyd xviij li. in gode sterlyng money. Y pray yow to make schyft that he may be payd redyly, for he trustyth to have yt so that he may employe yt at bartylmewfeyr, wherynne y wolde for nothyng that he wer deceyvyd, as God knawyth, who have you in kepyng. Fro Caleys xxj° Augusti.

W(ILLIAM) S(ELLYNG)
P(ri)our.

To my brother Dan. Thomas Humfrey, Monke of C'stcherche in Canterbury.

XXVI.—Dom. Reynold Goldstone to Prior Sellyng. (Circa 1476.)

Reverent and worshypfull fader in God, I lowly commend me 14
un to yow, praying yow to remembre that Geferay the waxchaun-
deler be at London on Sonday at nyght next following, for, and he
apper not personally on Munday next at the Kynggs Bench afore
the Juggs hyt wyl cost yow xx noblysse. Also I pray yow to send
me word whedyr I shall pay Townysende and Vyncent Vinche theyr
fees, and howe moche. The jurye ys passyd by twyxt the ij gentyl-
men and the elder ys condempnyd xl li. in damage and xx li. in
costs. Wrytyn in hast on Seynt Julyan day.

Your chapelayn
D. Reynold Goldston.

To hys reverent and worshypfull Fader in
God the Prior of Crystes chyrche in
Caunt'bery.

XXVII.—Dom. Reynold Goldstone to Prior Sellyng. (Circa 1476.)

Reverent Fader in God I mekely commend me un to your fadyr- 15
shyp lettyng yow . . . . . knowlech that on Symon and Jude
day M. Twheyts and I shall ryde to the kyng . . . . . Essex, for
the certyfycate ys made in the chauncerye. Also yow shall know
. . . . . and yow will lese x li. You may have xxx li. delyvered
to yow in redy money. Remembre your self well, for yf they bey
a jewell worth xl li. fasshion and all other, and yow shall sell that
jewell a geyn, yow shall not have xxx li. Therfore I pray yow send
me word in all hast ageyn what answer I shall geve in thys matyer.
C'st kepe. Wrytyn in hast at London, the xxvj day of October.

Your chapleyn
D. Reynold Goldston.

To the reverent Fader in God the Pryor
of Crystschyrche in Caunt'bery.

XXVIII.—Dom. Reynold Goldstone to Prior Sellyng. (Circa 1476.)

16 Reverent and worshypfull Fader in God, I lawly commende to yow. Please hyt yow to know that I have spedde diverse of your matteres, as many as may be spede thys terme. A Wedenysday we shall be at the barre for Robert Martyn, chaundeler, causys, and a Thursday Mayster Fyneux and I entend to take the barge at vj a clok in the mornyng, and to be with yow a Fryday at none with Godds grace. I have receyved xxx li. in party of payment thys day and your jewell in savegard tyll wee have more. You shall lak c s., and thank God hyt ys so, as I shall tell yow whan I com home. Barnewell fysshemonger ys deed and beryed thys day. M. Langton ys ryd to the kyng; ther ys a grete cownsell thys day be gon at Gylford. I pray yow let the horse com for me by tymes. M. Fyneaux wyll have me ley with hym on Thursday at nyght at Lynstede. I trust to God to bey feed bett' chepe than by mark. Of all other matyers I shall tell yow whan I com home, with Godds grace; who kepe yow. Wrytyn in hast at London the xv day of November.

Yowre Chapleyn,
D. Reynold Goldston.

To the reverent fader in God the Prior
of Crystschyrche in Cant'bery.

XXIX.—Dan. Thomas Humfrey, Warden of Cant. Coll. Oxon. to William Sellyng, Prior of Christ Church. (Circa 1476.)

51 Most worshypfulle and syngler fadyr, yn most lowly wyse, as my dewte ys, y commende me to you; certyfyyng your fadyrhode that y receyvyd the xix day of January your lettyrs, yn whom y ondyrstod that ye wyllyd y schulde say your sermon on Scher Thursday,

which by Goddes grace I woll do. Y ondyrstode forthermore that ye entendyd to have me yn offyce with you at home yn your church, and that, for the grete love and trust ye have yn me. Treuly fadyr I am redy yn all that I may or can to do yow servyse; nevertheles, sum ther be that undyrstond your entente, that thenk hytt nott accordyng that I schuld leave the offyce that I am yn as yett, for dyvers consyderacions they have; whych y schal enforme yow when y come to your fadyrhode. Yff so be ytt lyke yow that y schal stand the offyce with yow at home, y beseke you that y may have suche stuffe and apparell as y have at Oxford, and your fadyrhode geve me aftyr the decese of Dan. W. Chychele; on whose sowle Cryst have mercy—for, savyng your bettyr reformacyon (*sic*), ytt wer accordyng, as me semyth, that he that schuld occupy such an offyce as y ondyrstond ye thenk to put me to, that for som acqueyntance and strangerys as be lykelyhode he schall have, that he had an honest chambyr, and accordyng with relygyon honestly to be apparelled. As ytt please yow how y schalbe demenge her yn so schall hytt please me, God to wytnesse, who have [you] yn kepyng euer. Amen. Fro Oxford xxiij day of Jan.

Be your Chapleyn

DAN. T. HUMFREY.

To my worshypfull and reverent fadyr the Priour of Crystys Church yn Cauntorbury be thys delyvyryd.

XXX.—DRAFT LETTER FROM PRIOR SELLYNG TO LOUIS XI. (1477.)

Quum placuit serenitati vestre, ob singularem devotionem quam erga beatissimum patronum nostrum Sanctum Thomam Martyrem gerit, quandam largitionem vini olim a sanctis et clarissimis progenitoribus vestris ecclesie nostre Cantuariensi facta hiis temporibus eidem ecclesie nostre de sua magnificentissima liberalitate renovare, et si magnitudini tante beneficencie vestre per condignam gratiarum actiones respondere non sufficimus, tamen quod est in potestate nostra

constitutum decrevimus eidem serenitate vestre deferendum. Siquidem in Dei misericerdia, et gloriosissime virginis Marie matris Xpi., necnon predicti beatissimi patroni nostri Sancti Thome Martyris, meritis confisi, eandem serenitatem vestram ad plenam beneficiorum capituli nostri communionem recipimus, prout per has nostras patentes litteras {recipimus / admittimus} ac participem facimus orationum, missarum, jejuniorum, elemosinarum, vigiliarum, ac omnium denique pietatis operum que, cooperante Dei gratia, per nos aut successores nostros Cantuar. ecclesie monachos in perpetuum fient. Nomen autem ejusdem serenitatis vestre, quam utique optamus longa hujus vite felicitate gaudere, simul cum obitus vestri die, cum eum intellexerimus, in registro sive martilogio faciemus inscribi; ut annis singulis perpetuis temporibus futuris in hujusmodi anniversario die idem nomen vestrum, cum hujus tam excellentis beneficii memoria, in conventu nostro recitetur et anima vestra per orationes commendetur Deo. Et preterea, idem nomen, quibusdam brevibus inscriptum, per nuncium nostrum ad universa monasteria seu loca religiosa regni Anglie destinabimus, ut, juxta consuetudinem hactenus inter nos, alii religiosi nos in hac parte suis orationibus adjuvent. In testimonium autem premissorum hiis nostris litteris patentibus sigillum nostrum commune apponi fecimus. Dat. &c.

Illustrissimo ac Christianissimo Principi Dno. Ludovico Dei gratia serenissimo Francorum Regi sui humiles ac devoti oratores Willelmus Prior Ecclesie Xpi. Cantuar. et ejusdem locum Conventus salutem in Auctore Salutis.

XXXI.—An agent at Rouen to the Prior of Christ Church. (Circa 1477.)

32 My Lord, I recomend me unto yowre good grace. Plese you to wyt that I have delivered to your servant viij pipes of wyn, of the contre of Sawm[ur?] and Tornen, that the Kyng of France my

soverain Lord (hath) ghyfin yow. Also my Lord, Nicollas youre servaunt desyred me to wrytt unto youre Lordship of (h)is dymmengh in the Court of Fraunce when he was here last for the said wyne, for cause that I was ther that tyme, and loggyd in a howse toghedyr; werfore my Lord I certifye yow, be the sawl of my body, that he did (h)is devoyr honestly and wyssly and dylligently, thro the wosship of yow and all yowre hows. And he had that tyme brocght wrythings from yow he showld have be sped of the said wynes aftyr youre enthent, for y was present whan the Kyng spoke to hym, and also Master Moreau the Kyng's steward, in goodly wys, for justly he is wordy for tho have greath thank and reward for ys labour and dilligence. Also my Lord, as I onthyrstand, he was puthen in blasme for certaine letters of youre privileges which that he showld have puth to pledge here for certaine money that he showld have borwh uppon (them). I promise yow my Lord, by the faid that I owe to Iħu., that he dyd nevyr so, as y have be certifyed here be a man of great worship that had the said lettres in kepyng, that he was nevyr desyred for to lend no money in no maner weys, and sso my Lord y certifie yow all this for trowth. My Lord, I pray yow that ye pardon me that so homelly I writt to you, and that ye will thake me for oone of yowre servaunts here afthir, an to command me yowre plesyr for to full fil, to the plesur of God, the which have you ever mor in is keping. Wrytt at Roen the xxiiij day of Fevr. by the hand

of youre servaunt

THOMAS SCALES.

To my Lord Prior of Christ Church of Canterbury.

XXXII.—JOHN DE GIGLIS, ALIAS DE LILIIS, TO THE PRIOR OF CHRIST CHURCH. (1477.)

Reverende in Xo. Pater, intellexi ex litteris vestris que per paterni- 29
tatem vestram de jubileo qui est Chantuarie dicuntur, et que eandem ad scribendum moverint. Placet michi quod usque ad reditum Dni.

Abbatis jubileus in eodem loco subcontinuatur, post reditum autem ejus deliberabimus quid faciendum sit. Intellexi insuper de summa ex cista extracta. Volebam ego ad vos proxima septimana proficisci pro pecuniis illis extrahendis, quod cum per vos factum fuerit, abstinebo ab hoc proposito; vos tamen quam primum omnem summam huc transmittatis ad me penes quem est hec summa sic extracta ad libitum summi Domini nostri Pape disponenda. Et per litteras vestras, et aliorum duorum qui sigilla habent, me certificetis, et hoc fiat infallenter; nam hic est strator Dni. Abbatis qui propter eam causam mecum proficisci debebat, qui de voluntate Dni. Abbatis vos vel eum quem miseritis faciet cerciorem. Itaque non sit in hac re mora, quum Dominus noster Papa pecuniis indiget, et potissimum illi que apud vos sunt transmittantur. Bene valeat paternitas vestra, cui me commendo. London, die x° Aprilis 1477. Respondeatis his litteris, ac scribam quid facturus sim, quia si opus sit ut illic veniam neque hoc recusabo.

Filius JOH. GIGLIS, Collector
in Anglia.

Reverendo in Xo. patri Dno. Guillelmo Priori
ecclie. Xpristi Canthuarie, patri honorando.

XXXIII.—DR. THOMAS LANGTON TO THE PRIOR OF CHRIST CHURCH. (1478.)

✠ Jesus.

47 My Lord, I commend me to your good Lordship. I am not yet acerteyned whether I shall [or] may have ony leyser to attend the sermon at the Convocation or no. The Kyng hath assignyd my Lord of Norwich, my Lord of Senct Jamys, and me to comyn with thambassadors of Spayn in such matters as thai be com for, the which be reght weghty. If I wer sure that your Lordship attend to the drawyng of it I shuld com to say it in x . . days, if your Lordship labour in it. If I may have leyser to say it your Lordship shal do me right gret worship; if I say it not, yit your Lordship

shall not leese your labour, for in the meane season ye shalbe vertuusly ocupyed, as ye be ever; and yf it do no servyse at this tyme it shall at a nother. If I take it on hand, furthwith I will send on to yow. My Lord went yisterday to the Knoll, but I spake not with hym at his departyng, but as I understond he hath not assignyd it to noman, nor he is not certen of me. I trust Master T. Smyth shalbe . . . . . ryd and so delyveryd. Ther be assignyd certen Lords to go with the body of the Dukys of Clarence to Teuxbury, where he shall be beryid; the Kyng intendis to do right worshipfully for his sowle. On Tewisday last passid my Lord of Excytyr gafe me the tresurership in his church of Excyter; as I am credibely infourmyd, it is worth by yer, all charges borne, lx li. I pray God send yow your wyn sune and suerly home. Please it your Lordship commend me to Master Supprior, and to al my masterys your brethren. This day the Parliament shall fynyssh. On Saturday at London at viij of the clok.

Your own,

T. L.

To the Right Reverend fadre in God my Lord
Prior of Chrychyrch at Cantyrbury.

XXXIV.—A London Correspondent to Prior Sellyng at Canterbury. (1478.)

After all dew recommendacyon plesyth your Lordshyp to under- 11
stond I have spokyn with the frenssh bysshop at Westmynster, wher as he may not be wyth yow at this Ester, but wyll send unto yow a letter be a man of his own; and also wyll be wyth yow or that he passe over se; and proposyth to be a brothyr of yowr Chaptor; and as for a pype of wyne, he wolde not for hys bysshoperech receve noon of yow. Also, Ser, ther ys a man of hys that bare yowr letters and the copye of yower patent unto the kyng of fraunce, sayde unto me, that the kyng of fraunce askyd wheder that he had any tokyn of Seynt Thomas delyveryd hym fro your [Lordshyp's wis]dome,

made as he mygth wer hit on hys hatt in worsshyppyng of Seynt Thomas, the whiche wer to hym a gret p[leasure. What shall be] don in this I remyt to yowr Lordshyp. Also as to Master Selynger, he was departyd owt of London er I came; also whan I understode that Mast. Doctor Langton had take hys leve of the kyng, I besyd me fast to speke wyth hym, wher as I found hym with the Mast. of the Rollys, and dyd myn erand to the Mast. of the Rollys; also me thowth that Doctor Langton was not verry mery in his sperytts; and as wher I demaundyd hym dyverse questions what was best for me to do, he answeryd me that he was but sory that ye wer departyd fro so moche of yowr wyn, that he cowd nothyr wold desyr non of you; notwythstandyng I herd hym say that the bysshope of Exceter, to whom he is moche be holden to, that hath gevyn hym a benyfyce of an c marks, desyryd Mast. Langton to bye for hym ij hoggshedds of claret wyn, wher as I herd Mast. [Langton] say that he wold that (he) wyst wher he mygth have good claret wyn for hym, so that he had payd therfor. What is to be don I repos [all this in] yowr Lordshyp. Also, for I understond that he was destytute of hors, wher as I have made me so bold over yowr Lordshyp (I) have delyveryd [my own] hors unto hym to bryng hym to Canterbury, and as for an hors that he was proposyd to borow for hymsylf in London, I promysyd hym that [he shold] be conveyed hom again be the menys of yowr Lordshyp, wher with he held hym well content. Also, Ser, I have word of Kyngg your [man that the] Kyng will pay but vj li. for a ton. Also I have not yet spokyn wyth my Lord of Norwyche, nothyr wyth non of the Lords, for I was abydyng Mast. Doctor Langton to attend upon the delyverey of the wynes. Also my Lord Howard saylyd befor Doctor Langton, as he can enforme [yow]. And blyssyd God have yower Lordshyp in hys kepyng. Wretyn in hast withowt leser.

To my syngler and specyall good Lord [The Priour] of Crysts Chyrche of Cant'bery be [these letters] delyveryd.

XXXV.—Thomas Bulkley to the Prior of Christ Church. (Circa 1478.)

Reverent fadre in God, my right bountevous good Lorde, I re- 4
commend me unto your good Lordeship and after speciall desire of your welfare please it you to haue in knowlege I have hadde this terme som besiness to doo for divers causes as foloweth. First for your . . . . . xxj . . . . . whiche I receyved of you. And over that, as I tolde your Lordeship and also left worde with Master Warden, over and above my rescept they wolde charge yow with xxix li. and odde money, for the whiche I have made due serche in the schequer to your charge and cost, as I hereafter shal shew your Lordeship, and send you a clere bill as ys said may be abyden by, which bill duely examyned with your registre, yf the remanet be true I wolde know, and I shall chaunge your taillies upon the same. For, an I ne were there, had taillies passed oute upon the same to your hurte, the whiche God forfend, I beying present. My Lorde, I thinke in my mynde that these parcells in surcharge have been discharged before this tyme by peticion, and the courte &c. is gredy and lothe to lose any of thaire duetees. Wherefore, my Lorde, I beseche you to send me notice of the certentee, and if it remayn accordyng like as I have shewed your Lordship. I have viij li. vj s. viij d. in ij taillies of your remaynyng, whiche shalbe set on yourself if it so be. And also, my Lord, the excepcions of the courte for your wynes hath put your Lordeship to cost and charge and that largely this terme, but now it is clere past in the porte of London. Trustyng in my mynde it hadde soo done in times past, but the custumis have been laches, and the courte delayous, &c., nevertheles, my Lord, (I) truste in that courte ne in other shall noo thing passe to hurte you and I may know it. Howbeit, my Lorde, I have been absented this terme many times, for God knoweth I I can not yet be hole in body, yet I trust in God to see your Lordeship this Cristemasse. Also my Lorde kings good Grace shall entre

London this day and be loged at Poules in the palas for ij dayes, and then he cometh to you and so forthe. I beseche you to pardon my rude writyng, for in trouthe I wrote not so muche seth I was with your Lordeship, and feblenesse wil not suffre me to write no more at this tyme, but the Holy Trinite save you and kepe you myn especiall goode Lorde, and graunte me grace of bodyly helth that I may doo service accordyng to my goode will. Written at Westminster on Seint Kat'yn day,

By your humble servant,
THOMAS BULKLEY.

To the Rev'nd fader in God myn especiall good Lord the Prior of Crists Church of Canterbury.

XXXVI.—JOHN FAWNE TO THE PRIOR OF CHRIST CHURCH. (Circa 1479.)

J. h. s.

1 Ryght Reverent and my speciall good Lord, I recommaunde me unto yowre Lordship, desiryng to here of youre good helth, prosperyte and welfare, and I wold a sene yowre Lordship or thys but my wyff hath ben sore syke. Sone after thys tyme I truste yn God to se yowre Lordship, and moreover I understond by Nicolas Grevell of Sandwych yowre butler hath ben ther and hath seen such wynes of myn as ben ther. I hold me pleasid that yowre Lordship take whate yow wyll a iiij. or v. ton or what it please yow; as for the price yowre Lordship and I shall agree well I nowgh when I se yowre Lordship next, by the grace of God, which kepe yow. Wretten at London the vijth day of Aprell.

By yowre servaunt,
JOHN FAWNE,
Vyntner.

To the Right Reverent and my speciall good Lord the Prior of Xpschurche of Cantorbury this letter be deliveryd.

XXXVII.—The same to the same. (Circa 1479.)

Jhus.

Ryght reverent and worshipfull fadir yn God I recommaunde me 2
unto you, and doying yowre Lordship to undirstond that I send yow, by Richard Lulle of Faversham, a pipe of claret wyn, a hoggished of white wyne and j butt of wyne Greke. I wolde have send yowre Lordship a nother butt of wyne Greke, save I undirstode at my comyng home that Barnewell, fisshemonger, had redy for yow at the key a butt of Malvesey, and therfore I send yow but j butt. The cause of schippyng ther of or your servaunt come to se the ladyng therof ys by cause here ys now but oo ship of Lulls, and the other ship when he comyth he ladyth no thyng here but goith streyt from hens to Medway ther to lade muskills. Yff ther be any service here I may do for yowre Lordship redy to my power at all tymys. The Holy Trinyte haue yow yn his kepyng. Wretten at London the xvjth day of June.

By youre owne,
John Fawne,
Vyntner.

To the Ryght Reverent and worshypfull
fadir yn God Prior of Xpūschurche
of Cantorbury this be deliveryd.

XXXVIII.—Simon Godard to the Prior of Christ Church. (1479.)

Moost honourable and worshipfull I recommende me unto your 80
lordship; and as for your byll that ye delyueryd me, hit ys to sopose that hit was made for the innyng of your merssh, and neuer for no owte marke ne bounde for any tryell of your seid merssh; for hit accordyth nothyng therto except bitwene the Pech and Kent-marke

that devydith the ij shyres, for I make owte iiij^{xx} roddes fro the Pech to Sussexward, and I sopose that wall acorde to the tryall betwene Kent and Sussex or not fer of; but from the Keteflete to the Pech, or ayen the Pech ledyng bi the marke that devydyth Kent and Sussex, ther ys more then an C roddes, and therfor I sopose whan that mesure of wall was taken they made theire markes and boundery atte other places, and take not all the lenght, neither all the brede, but to be made in such places as they thought hit moost necessarie at that tyme. Wherfore I am avysed as yet in your behalf to say, that your merssh extendith fro the Keteflete as Kent and Sussex devidyth, and that every man that hath ther any knawlech or undirstandyng woll say the same, till they come ayens the Pech, and then fro the seid Kent and Sussex marke unto the Pech, the which I sopose wooll a corde to your iiij^{xx} rodds. And yif your Lordship woll that I shall say or do any otherwise in this werke, I beseke your Lordship of a lettre atte leste wey, and my servise shall ye have as I am ever bounde to do, and hertely. Your pour bedewoman my wif recommendeth her unto your Lordship, hertely thankyng you for your venyson. Jħu. preserve and kepe you. Fro fairefield the next Tewysday after Seynt Anne. Anno regni Regis Edwardi iiij^{ti} xviij^{o}.

Be your owen servant
SIMON GODARD.

Tradatur Dno. Priori Ecclesie Xi. Cant.

XXXIX.—RICHARD SELLYNG OF CANT. COLL. OXON. TO THE PRIOR OF CHRIST CHURCH CANTERBURY. (Circa 1480.)

36 Moste reuerent fader in Cryste, I wyth all dew obedyence comende me unto yow. And wher as ys soo as I undirstonde that ye shulde be informed that I shulde have made meanys and wrytyn unto my Lord the Byshoppe of Norwyche, he to have labouryde unto yow that I myght goo to lawe, I certyfye youre faderhode that I never sende lettur unto hym, nothyr of that matir nothir of noon othir. I

never also made meanys unto hym for any mater, but yf hytt wer by this meane. I brake myn herte unto a certen kynnysman of hys, namyd Master John Playforde, felaw of Alsowle College, which ofte tymys vysytyth me; shewyng unto hym my defaute and smalle profett that I hadde in Arte; shewyng also what hertye desyr I hadde to goo to Lawe, for savyng of myn own worshippe; and thorowe this peraventure he myght have solyste my Lorde of Norwyche to helpe me unto my hertys desyre. Othir meanys I never made. Neverthelesse all thaw hytt be soo that I never soo labouryd, nothir durst labour, unto hym to make suche meanys for me, yett my herte and desyre unto this faculte ys nevyr the lesse oonly for thys cause, that I perceyve that I lytyll or noght profett in Arte, whych yf I shulde contynue in hytt shall growe unto my grette dysworshyppe, and I am nowe yn uttur dyspeyre of hytt. Wherfore I beseke your goode faderhode, yn whom undyr God and Hooly Seynts ys my most syngler and hoole truste, that ye will be my goode tendyr fader in this case, and that hytt may please yow to sett me unto Lawe as sone as hytt shall please your Faderhode. I have had, I thanke your Fadyrhode, a long prose yn Arte, and the season is in a maner but lost, whych ys sorowfull to my herte to remembre, and my oonly comfort ys to remembre, yf hytt shall please you that I may goo to Lawe, that such smalle cromys as I have gedryd in Arte shalle sumwhat fede me in Lawe. And yf hytt please your fadyrhode to sett me to Lawe I shall thorough Goddys helpe applye suche labour and dylygence to have hytt, that men shall have no cause to say that I wolde goo to Lawe to shadowe my trowantyse fro my felyshippe. I shall, as nye as I canne, redeme suche tyme in Lawe as I have lost in Arte, by the grace of God; who ever preserve, and kepe you ever, Amen. At Oxforde the xiiijth daye of Jully.

Your chylde of obedyence and novyce,

DAN. R. SELLYNG.

Suo reverendissimo in Xpo. Patri Priori Ecclesie Cristi Cantuarie tradantur.

XL.—King Edward IV. to the Prior of Christ Church.

By the King.

77 Trusty and welbeloved in God we grete you wele, and for
℟ ℰ asmoche as we understand by credible reporte made unto us that
[Sign Manual of the King.] ye owe good wille and favour unto oure welbelovd Thomas Wade, we desir and pray you to contynue in the same, and the more benevolently at thinstance of theese oure lettres; wherinne ye shall do unto us ful good pleasir. Yeven under oure signet at oure Monastery of Syon the ixth day of Juyll.

To our trusty and welbeloved in God the Priour of oure Monastery of Criste Churche within oure cite of Canterbury.

XLI.—Draft letter from Prior Sellyng to Richard Duke of Gloucester. (1483.)

12 My lord, plesyt your grace to undyrstande that yestyr day I receyvid a letter fro the same by the whyche I undyrstonde that your plesur and desir was that the benefice of Allhallowyn in Lombard Street, whyche shall now be voyde by the promocion of mastyr Thos. Langton un to the byschopryche of Sent Davyys, scholde be grauntyd un to S(ir) William Bevley Dene of your chapell. My Lord, yt ys so that* [*what tyme the seyd was last voyde all thys day I have waytyd upon your grace*] if I myght have founde [*the mene to have spokyn wyth your grace*] your grace at lesyr I wolde have schewed un to yow [*myn excuse by worde*] my mynde by worde, but by cause I can not I most a cordyng to your [*lettyr*] commandement schowe yt [*un to yow*] by wrytyng. Plese yt ther for your gracyose Lorschyp to knawe that what tyme the seyd benefyce was last voyde the kyng on whose sowle God have mercy, and also the Quene, wrot unto me

* Those portions of this letter which are here enclosed in brackets are erased, by the writer, in the original.

and my brethryn for the promocion of Mast. Thomas Brent un to the same benefyce. Whyche ys a gentylman born in our cuntre, and all the nobles of our cuntre desyryd of me the same; but by cause Mastyr Thomas Langton was unto us a syngular benefactor we [*grauntyd the seyd benefyce*] laboryd un to the kyngys grace and the Quene to be content that Mastyr the seyd Thomas Langton scholde have yt [*for that tyme*] wher to bothe the Kynge and the Quene wer agreyd, wyth a condycion that the forsayd Master Thomas Brent myght have yt at the next vacacion, whych was grauntyd in our chapter solenly by me and all my brothryn; and so we plesyd the Kyng and the Quene and the nobles of our contre for that tyme; and now, aftyr the Kyngs deth, we have renewyd the same graunt; whyche promys, if yt had not be made afor the receivyng of your letters, we wolde have been glad to [*have*] perform [*yd*] your desir and commandement, as we schalbe in tyme comyng at the next vacacion of the same benefyce, or any othyr of our collacion, as God knawyth, who have your gode and graciose Lordschyp in hys blyssyd kepyng to the comfort of all thys reme of England.

To the most hyghe mygthy and noble prynce
my Lord the Duke of Glowcestyr Protector
of England.

XLII.—Doctor Thomas Langton, Bishop of St. David's, to the Prior of Christ Church. (1483.)

My Lord I recommend one to yow, &c. If ther hap to be ony 55
shippis at Burdeaux at such tyme as your wyne yt shalbe clear shippyd, the Kyng wil for no thyng graunte licence to yow, ne to non other, for to ship your wyne in a straunger. If ther be non Ynglyssh shippis, ye may well in that cace ship your wyne yn a straunger; ther ys no law ne statute ayeyn it; and so by thadvyce of the chef juge, Sir Fayreford Vavasor, Sir Jervas Clifton, and Medcalf you nedys no licence; and so thai all shewyd the law. In

this matter this ys the conclusion; in oon cas yow nedys no licence; in the other the Kyng wil noon graunte. The Kyng hath at this tyme ij messengers with his cosin of France. If thai bring home good tithings I dout not but the Kyng will wryte to his said cosin as specially as he can for your wyne; if he have no good tythings yow must have paciens; but how so ever it shal be send Smith your servant for your wyne, for I dout not but ye shal have it this yer. I pray you do so mych for me to take your servant iiij li. or els pray master supprior to do it, to such tyme that y shal com to London, and pray your said servant for to by me ij tun of wyne with it, and bring it home with yours. I trust to God ye shal here such tythings in hast that I shalbe an Ynglissh man and no mor Walshe—*Sit hoc clam omnes.* The Kyng of Scots hath sent a curteys and a wise letter to the Kyng for [h]is cace, but I trow ye shal undirstond thai shal have a sit up or ever the Kyng departe fro York. Thai ly styl at the siege of Dunbar, but I trust to God it shalbe kept fro thame. I trust to God sune, by Michelmasse, the Kyng shal be at London. He contents the people wher he goys best that ever did prince; for many a poor man that hath suffred wrong many days have be relevyd and helpyd by hym and his commands in his progresse. And in many grete citeis and townis wer grete summis of mony gif hym which he hath refusyd. On my trouth I lykyd never the condicions of ony prince so wel as his; God hathe sent hym to us for the wele of us al neque . . . . voluptas aliquis regnat . . . . . .
Our Lord have you in his kepyng. I wold as fayn have be consecrate in your chyrch as ye would have had me your

T. Langton.

It shal be wel do that your servant bryng a certificate from the Mayr of Burdeaux that ther was no sheppis ther of Ynglond at such tymes as he ladyd your wyn.

To my Lord the Prior of Cryschyrch
of Canterbury.

XLIII.—King Richard III. to the Prior of Christ Church. (Circa 1484.)

By the King.

Trusty and wellbeloved in God we grete you well. Acertayning 67
you, that owre trusty and welbeloved knight for our body Sir Rauf R. R.
Assheton hath shewed unto us howe that Sir John Fogge, amonge [The King's
many writings and evydences, delivered unto your keping certaine Sign Manual.
evydences concerning the lands belonging unto our said servaunts weif, and with you yet remayne: Wherefore we wool and desire you, that whansoever our said Servaunt shal come or send unto you for the saide evydences ye wille deliver them hoolly, without any delaye or contradiccion in that behalf; as ye aught to do of right. Not failing hereof in any wise, as ye entende to please us, and wol avoyde the damages of oure lawes if ye do the contrarie. Yeven under our signet at our Citie of London the ix day of December.

To oure trusty and welbeloved in God the
Pryour and Convent of our Monasterie
of Christschurche within our Citie of
Canterbury.

XLIV.—Robert Bon to John Rocheford, Bedell of Bocking. (1483.)

J h s.

Ryth worschepefull and trusti: I comawnde me to yow, praying 50
you that ye wille receyve Thomas Sendell as yowr servaunt and fermour in yowr melle at Bokkyng, that Thomas Yngraham schulde have hadde; for his promyse was that the seyd Thomas Sendell schulde have yt, and up on thys wan they wer a greyd and a cordyd Thomas Sendell com to yow, and, as I undirstonde, ye wer not plesyd that he was ther; but I praye yow that ye will receyve hym till that Geffrey Bukkewell and I come to yow, be thys tokyn, that

I seyde to yow *what I seyde with my mowthe*, and knokkyd my hand on my mowthe, and seyde to yow, *that I seyd with my mowthe I will upholde yt.* And yf the melle stande still we will pay for the ferme, and the nexte wheke we will be weth yow, with the grace of God, be weth you ever, Amen. Wretyn at Erlyscolne the Saturday nexte after Seynt Mihell the Arcangill. Anno regni Regis Ricardi tercii primo.

Be yowr ROBERT BON.

To his welbelovyd John Rocheford Bedell of Bokkyng be this delyveryd in haste.

XLV.—ROBERT THORPE TO THE PRIOR OF CHRIST CHURCH. (Circa 1485.)

85 Honourabill and ryght worschypfull sere, I recommawnde me to your good Lordschyp, desyryng of All myghty God to here of your wellfare, whyche I pray God ever preserve to hys plesur and yowrys. Sere, the cawse of my wrytyng to yowr Lordschyp at this tyme ys, to lete yow wndyrstond that I have receyvyd a bylle of yowrys, to me direct, whyche Dowgter Pekenham delyveryd to Foorthe of Hadlegh, and, Sere, whan I sey yt I merveylyd gretly ho informyd yowr Lordschyp that I schuld a straynyd ony of the parsonage tenawnts for divers mercyments. Sere, of my feyth they wold make yt seyntwary that non of the kyngs leche pepyll schuld have nowthir lawe nor reson of them be the meyntenawns of the forseid Dowghtor Pekynham. Sere, where as they have ben amercyed for grevows fawts in them foundyn, sen I cam on to my offyce of my feyth I nevyr, ner non of my servaunts never streynyd non of the forseyd parsonage tenawnts, ner nevyr had of them 1^{d} nor ob-worth, but I have for born them for Dowghter Pekenhams sake. But I see well now I have of hym never the mor thanke, but, Sere, the gret cawse that he oweth me evyll wyll ys for Seynt Thomas ryght and yowrys; for he seyd pleynly to me at Myhylmesse last was he woold pay me no rent no lenger, and wyth owgte I coude schewe hym

better evydens than he wyst well ye had. And I answerd and seyd, Sere, I have syche books and evydens as othyr Baylyes have had before, wherfore, I seyde, Sere, I pray you now pardone me yt schall nat be lost in my tyme; and he seyd ageyn to me he trust I schuld not longe abyde in my offyce and he myght helpe me owhte. And so I undyrstond well that he berth me sore at herte, but yet I trust to God to dwell by hym. Sere, anothyr cawse ther ys of v marc whyche I gave hym for the makyng of a maryage for a good frend of myn, and wythyn xiiij dayes after, he went and ressceyvyd thys reward ageyn of the party aforseyd; and thanne I thowght I myght well aske hym my mony a geyn and so dyd. And, Sere, ther ys another cawse, with many and dyvers othyr whyche I schall schewe yowr Lordschep and truly prove that he is nowthyr worschypfull nor vertuows. But, Sere, anothyr thyng was don and that was this: On Wyllyam Smyth of Hyham, a curteys merchawnt, had lente a payre of schermanns schers for to days to on Thomas Scherman, and ther upon promysed the forseyd Wyllyam to apayd for them as the wer a greyd, and, Sere, the forseyd Thomas hath kept the seyd scheres this v yer and more and nevyr wold paye 1^{d} nor penyworth for them; wherfor the seyd Wyllyam Smyth desyryd me, and specyally labooryd me dyvers tymys and oftyn, that I wold commaund sum servaunt of myn to serve an axyon upon the seyd scherys, and so at the last I bad a servaunt of myn go serve an axyon, and soo dyd. Sere, with in v or vj dayes after comyth on Saundyr Carter to me, a servaunt of the forseyd Dowhtor Pekenham, and seyd to me, *Sere, o my feyth and my trowthe I destreynyd the scheers many dayes a go for my masterys hows ferme;* wherfore he prayed me hertyly for hys masterys sake that he myght have them a geyn, and so I gave credens on to hym and chargyd my servaunt to delyver them a geyn, and so, Sere, thys ys all the cawse and mater he hath on to me. And, Sere, I trust God to sende to Seynt Thomas and yowr good lordschyp on Myhelmasse. No more to your lordschyp at thys tyme; but All myghty Jħu have yow and

all yowr Convent and all yowrs ever in hys blyssyd kepyng. Amen. Wretyn at Hadlegh on Seynt Margyts Evyn last past.

By yowr Bayly and trewe servaunt,
Robt. Thorpe of Hadlegh.

Sere, I send yowr Lordschyp knowleche that Master Warden delyueryd me a copy of a deede of serteyn rente schuld longe to yowr Hows with in the Cete of Norwyche, the whyche copy of yowr deede berth no date. Yf yt lyke yow to sende a copy of the deede and the date in the same, I trust to God I shall bryng yow good tydyngs and sertayne of yt, but, Sere, as for the manor of Norwyche that yowr offycer had never had holdyt, hoys name ys Wylliam London. He hath nat the grownd, but I have inqweryd so ferr that, and I have the date of your deede, I trust to God to preve in hoys hands the grownd hath ben ever senys, from on owner to a nothyr. Jħu preserve yow.

To my Lord Prior off Cristcherche in Caunterbury.

XLVI.—Robert Thorp of Hadleigh to the Prior of Christ Church. (Circa 1485.)

56 Ryght worchypful Sere and my good Lord, I recommende me on to yow, certyfyeng yow that where in late dayes Robert Coldhakyr, yowre servaunt and bayleff of yowre towne and lordschyppe of Hadley, hath sent yow in wrytyng, informyng yowr Lordschyppe that I, to hys gret rebuke and specyally to debarre and set apart yowr fermes and thys gret payment of Ester terme, sculde meve and excite yowre tenawnts and your inhabitants with inne your seyd town not to content nor pay Coldhakyr ther rents. Sere, plese ye your Lordschyppe to undyrstonde hys enformacion ys contrary to the trewthe, and that knowyth oure Lord God and all yowr seyd tenawnts, wyche to prove trewe I wyl be bowndyn in an c li., and moreover to brynge for my testificacion xx selys of the

moste substancyall personys of your seyd town to declare my trowthe in the same. But my Lord yf yt lyst yow to take no dyspleser to undyrstonde the wery trewthe, what ys the cawse he kepyth hym self in save gard, and hathe kepyd hym self secret for a seson; I certyfye your Lordschyppe, for a wery trewthe, he hath mad a dede of gyfte of all hys goods mefable and [im]mefable, and an obligacion of xl li. up on the same, accordyng to hys dede, and the dayes roune ij or iij; with many moo gret and dyverse accions to importable be all lykenesse—God remedye yt. Thys consyderyd in your ful worschypful, sad, and provyd consyderacion, I pray yow hertly to be my good Lord, and, in all sesonys with Godds grace, I am and xal be to yow and on to all yowrs yowre owne in what sum ever ye wyll commaunde me, and that knowyth owre most mercyful Lord, ho have yow, my good Lord, evermor in hys blyssyd tuicion. Amen. From Hadley the iij^{de} day of May.

Be yowre owne to hys power,

ROBT. THORP,
Gentylman.

To my Lord the Pryour of Crystcherche
in Cantyrbury.

XLVII.—THE KING (HENRY VII.) TO THE PRIOR OF CHRIST-CHURCH. (Circa 1486.)

By the King.

Trusty and welbeloved in God I grete you well. And forasmuch as Richard Nonnyngley was lately appointed by our right trusti and welbeloved counseillor the Lord Dynham owre treasurer of England and Robert Litton under-treasurer of the same to receyve of you by endenture the subside of lands and goods to us granted and paiable within our countie of Kent, promitting to our said treasurer to have payed a thousand pound to our right trusty and welbeloved counseiller the Lord Daubeney, lieutenant of our town and marches of Calais, which is nat by hym performed, to the

26 Ħ Ꝛ [Sign Manual of the King.]

damage of our said lieutenant and great jeopardie of our said town: wherupon we have by our other letters charged the said Nounyngley to deliver ayen unto you such money as he hath receyved of you, and noo further to intromitte in that behalve. We therfore desire and pray you to receyve ayen of hym all the same money, and that ye delyver it with all the residue of the same subsidie, as it cometh to your hands, unto Thomas Cancellor [a] this berer, servant to our right trusty counseillor the Lorde Daubeney, to the use of the same our counseillor, for mainteynyng of our crewe at Calais and other great charges there; making betwixt you and the said Thomas billes indented affirming the said deliverance. And these our lettres with the counterpart of the same shall be your sufficient discharge in that partie. Yeven undre our signet at our Castle of Windesore the xvij day of Juyn.

To our trusty and welbeloved in God the Priour
of the monastery of Cristchurch at our Citie
of Canterbury.

XLVIII.—Prior Sellyng to the Bedell of Bocking.
(Circa 1488.)

7 John Rochford I grete yow wel, and wheras hyt ys apoynted bytwene my Lord of Essex ys councell and us, that we shold shew evydence unto them at Halstede, ther syttyng upon the audyt on Monday next comyng, concernyng suche rent as we aske of hys landys that he holdyth at Stystede, that ys to sey xxiiij s. by yer du unto our maner ther, y send yow now the copyys of our seyd evydences, prayyng yow to take the labour to be ther upon the seyd Monday next comyng, and the fermor of Stystede wythe yow, havyng also hys rentall to be schowyd unto Master Plomer of my seid Lordys councell, and unto othyr as he wyll advyse; and yf they make any questyone wher the landys scholde lye wherof the rent is askyd, ye may answer, acordyng to the evydencys, that the

[a] This name, being partially obliterated, is doubtful.

rente moost growe owte of all the landys whiche my Lordys progenytors had in Stystede the xxviijth yere of King Edward the iij^{de}. Yf they have purchchased any landys wythynne Stystede sen that yere, whyche my Lordy's councell kan shew, such land is not chargeable unto the rente. Yf they have not purchasyd syth that tyme, all the land whyche my Lord hath wythynne Stystede is chargeable to the seyd rente. Also if olde Bolthede be lyvying he can telle of thys mater. God have yow in kepyng. Fro Canterbury the vijth day of December.

W. S.,
Priour of Crystcherche at Canterbury.

Unto our trusty and well belovyd Jon Rocheford
Bedyll of Bockyng.

XLIX.—John Abbot of Abingdon to Dom. Raynold Goldstone a monk of Christ Church. (1488.)

Rigth wurschipfull brothyr, y recommend me unto yow and pray 45
you that, with licence of my Fader and youris, ye wyll send me an honest horse for myselfe unto the town is end. Y am looth to ryde into the cytey among all these asstatis with Rochestyr hakeneyys. All so y pray yow recommande me unto my Father and youris. Fro Sidyngbourne the xij day of Aprill.

The Lord John Abbot of Abindon.

Unto my rygth well belovyd brother Dan. Raynold Goldstone, Bacheler of Divinyte, and brother of Crystischurch in Canterbury.

L.—To Dom. Thomas Humfrey, one of the Treasurers of Christ Church. (Circa 1490.)

Worshipfull Sir, I commaunde me unto your maystership, etc. Sir, 42
Huntman ys fader sendith his son Laurence j paire schetts, j blanket, j twybill, ij wymbles, j plane, j sawe, and as for your cloth I under-

ston ye recke not howe cors hit be. It shall be made of the woll that I have as fyn as can be, but it schalbe for you best to have it dyed of cloth then in woll and much bett chepe, and the colour right faire. And Jħu kepe you.

By your own

THOMAS.

To Dan. Thomas Humfrey, onee of the Tresorers of Crischerche in Caunterbury.

LI.—DOM. THOMAS HUMFREY, WARDEN OF THE MANORS, TO THE PRIOR OF CHRIST CHURCH. (Circa 1490.)

83 Worschypfull fadyr, on Thursday laste y recevyd a lettyr from your fadyrhede wher ye desyryd to undyrstond what T. Revyll thowgth yn the serchyng of the recordys yn the Comyn Place. He thenkyth ytt ryght expedyent for divers causys. On ys that T. Hobard seyd to Robert Brent on Seynt Mathewys day at Monkysyllegh, opynly yn the church ther, that the writt wherby he had the warrant of the Steward of Bury to a rest Adam shalbe retornable yn the Comyn Place at the begynnyng of thys terme. Whych schuld not be yf the orygynall wer had owt of the Court of Bury. Also yf such franchesys wer to the Church of Bury the schereve of that shyre and hys offycers schuld, by ofte puttyng owt of such, playnly know ytt, but neythyr the schereve nether eny of hys officers which wer of our councell yn our matter ther could certyfy us of eny such lyberte or franchesy; wherfor T. Revyll thenkyth that ther ys no such franchesy to that chyrch. Y pray you that ye wold ynquire of Nethyrsole whether yt be nedeful that he, yn ys own person, that delyveryd the privy seale make certificat tho the Kyngys Attorney or no. Yf ytt be nedefull Robert Brent most be att the Kyngys Councell att Quyndene of Seynt Myghyll; so he be hygh us wythowte fayle to be for the seyd cause. Mem. that ye remember to take by for the lordys of the Kynggs Councell suerte of the pees of them for me, whych of my conscyens fer [fear] them of my lyfe but y schuld demene myself

lyke a man of warr a geyn relygyon. Ytt wer rygth accordyng as me semyth, yf ytt mygth be, that ye toke lykewyse suerte of them for sum secular servaunts of yours. Also that ye take an axyon a geyns them for lettyng of your servaunts. Also to take an axyon a geyns Nyclas Hobard for huntyng and dystroyyng of your game at Monkysyllegh. Also ytt ys so that, as y undyrstand, ther schalbe grete labour to me for to have to ferme the copyhold whych ys yn your name sesyd at Monkysyllegh; wher for yf eny labour be made to you for Hobardys party ye may say, yf ytt please yow, that ye suppose y have lett ytt to ferme. Att Mepham we haue delyveryd the ferme ther to John Ou'ny with all such stor as ys conteynyd yn the byll yndentyd of the stor delyveryd to W. . . . . , except the stor of whete, barle, otys, pesyn, and tarys. Also such stuff as was lefte yn the custody of Ric. Dent, and was nott appraised, as ytt apperyd by an odyr byll that y had off your fadyrhede, y haue of them but [doubtful] answers safe of a pott of brasse and of a few shelvys. I have chargyd hym that he schall dressh and delyuer no graynys owt of the barnys ther unto the tyme ye be contentyd of hys dewte. He ys a greabyll therto, and seyth that att my nexte comyng hedyr yn thys progress he wyll fynd suffycyent suerte. Richard Dent shall overse the bernys that no thynge be carryed owt of them safe such as y and he be appoynted, whych passyd nott x quarter of whete, and ij of barle. Y send yow by the brynger hereof the byllys that y had of yow of Meopham. As for Sowthchyrch we have joynyd John bailly and Beale togedyr, and T. Revyll and y saw the stor of kine and of schepe, bothe yn Sowthchyrche and Canve, delyveryd; but ytt was so that Master Mountgomery dynyd att Prittlewell the Fryday after my departyng fro your faderhede, and T. Revyll and y feryd he wold have sent for us and entretyd us undyr sume meanes to abrokyn our entente ther; wherfor the seyd Fryday we departyd thens toward Meopham, att the desyr of Baker and of Ball, and so y hope ytt schalbe ryght well. Ytt ys so that Balle labouryd for to plese your Lordschyppe, but as for Norton he wold nott apper, he yntendyth not well, as y am ynformyd, wherfore

me semyth ytt wer well don to sewe hym for John Machyll hys dewte, for by hys fals delayys the dett of John Machyll ys so mych. Also remember to sewe Richard Freman thys terme, and also Richard Godfrey, which have ever be false to me yn ther promysses of payment. Y pray yow that the byllys of Meopham wych y send yow may be ther at my nexth comyng thedyr. As for the stor of foddyr att Meopham, ytt ys writyn yn the baksyde of a byll whych y send yow. Y beseke yow to thanke T. Ledys and Cristall Cottman, for they have delt very honestly and wysely and manly at Meopham in such maters as ye sent them theydr for. And Jesus save yow; y beseke yow to pray for us, and that ther may be a colecte for us at chapter-masse dayly.

Fro Clyve 3° October,
By your Chapleyn,
DAN. T. HUMFREY.

To the Rygth worschypfull Fadyr the Priowr of Crystyschyrch in Caunterbury be thys delyveryd.

LII.—MASTER MONTGOMERY TO THE PRIOR OF CHRIST CHURCH. (Circa 1490.)

53 Right worshipfull Sir, I recommend me unto you. And where as ye be not onremembered that ye have spoken to me for a certayn rente of xxxv s. be yere for a place of myn called Fenney, hit is soo that I must hawe a certayn rente of yow of v s. be yere out of a parcel of Bokkyng Halle to my seid place [belonging], which hath be behind this xxxvj yere onpayed, and hit is as grete reasons that I have my rente as ye yours. I have as fayre evidens to shewe for me as any man hath; wherfor if hit please you to sette that oon to that other, clere un to this day, I woll be redy to paye my dutee herafter, soo that I may be allowed v s. yerly for my rente. Your servaunte Freman hath be with me for the seid mater, and I have tolde hym myn advice. I wer lothe that there shuld be any trouble

therfor, herafter he shall be contente wel and trewly of your rente, soo that I may be allowid v s. for my rente. I pray you that hit may be soo. Fro my pour howse the iij^{de} day of June.

Your obt.

MOUNTGOMERY.

To my Lord the Priour of Crychurch in Caunturbury be this lettre delivered.

LIII.—CARDINAL MORTON TO THE PRIOR OF CHRIST CHURCH. (Circa 1490.)

Brother Prior, I recommaund me unto you. And so it is that it 64
hath pleased the Kyngs good grace, at my sute and humble peticion, to pardone twayne of the iiij men that shuld be put yn execucion now at Canterbury. Wherapon I have wryten at this tyme unto the shiref, desiryng hym, accordyng to the Kings mynde and pleasur yn that behalf, to delyver unto you suche twayne of thaym as ye shall chose and name. Wherfor I pray you to name and take unto you suche twayne of thaym as have done leste effence unto the Kyng yn this behalf, and wher ye thenk moost accordyng that pitie be shewed yn this case, after your discrecion apon suche knowlege as ye can hastely gett. And that ye do salvely to be kept the said ij persones, by you so chosen and named, till ye know my further mynde on thar behalf. From Lamehith the first day of December.

Your brother,

JO. CAR^{lis}. CANTUAR.

To my brother the Prior of Christschurche yn Canterbury.

LIV.—THE KING (HENRY VII.) TO THE PRIOR OF CHRIST CHURCH. (1491 probably.)

By the King.

Trusty and right well beloved in God we grete you well. And 25
bee advertised that certain honourable persones be comyng towards H R
us in Ambassade from our dere cousin and broder the King of [Sign Manual of the King.]

Romaynce, and wol hastely make thair discent at Dover, bringing with thaym for us the liveree of Toison Dor, whiche shalbe to us right acceptable. Wherfor we, considering your wise and manerly conduct, pray you that, for the hounour of us and this our reame, ye wol at thair comyng toward you receive, and with curteys(e) there entreteigne thaym for thre dayes or therabouts. Wherby ye shall right singlierly please us. Yeven under our signet at our manour of Greenewiche the xiiijth day of July.

To our trusty and right Welbeloved in God the
Priour of our Monastery of Christ Church
within our Citie of Canterbury.

LV.—John Gerona to the Prior of Christ Church. (1492.)

65 Reverende Pater, per binas litteras carissime Paternitati vestre scripsi, et per alteras earum missi copiam trium commissionum obtentarum per Prepositum de Wyngham contra capitulum ecclesie vestre. Hic vir sub marte natus, quia ad alia quam civilia bella aptus non ad illa, usque ad mortem continuabit. Copiam processus cause ibidem agitate, quam ex Anglia misistis, magister Johannes de Giliis ad presens in manibus suis ad illam videndam habet, et illam, postquam idem magister Johannes viderit, ego videre curabo. Non cessit vir in causam ipsam procedere, et cum fletibus suis omnes hujus curie officiales ad sui miserendum inclinare. Ex Urbe xxij Februarii 1492.

E. R. p. v. Servittor Jo. Gerona.

Reverendo Patri Dno. Willelmo Selyng Priori
ecclesie Cantuariensis suo uti majori honor-
ando

Londoniis

Londra.

LVI.—John Langdon, Warden of Cant. Coll. Oxon. to the Prior of Canterbury. (Circa 1493.)

Worschypfull Fadyr in God I commende me on to yow wyth 86
due reverence and obedyence. I receyvyd late lettrys from your fadyrhod, by the whych I undyrstonde that your fadyrhode schuld thynk me to have been neclygent yn ij thyngys specyally. Oon ys that I remembryd nott the Wardeyn of Manerys, at the last Warde, off the rent to have been payed to the Howse of Godstowe. Forsoth, albeyt that yt vaylyd nat to speke of that mater at that tyme, for as moche as he cam nat to Oxford, and soo he cowde nat speke with the rent gaderer of the place aforeseyd, with out hom he cowde not make noon eende, yet whan we came to hym to Newinton I movyd yt on to hym, and hee seyd we schuld comyn ther off or hys departyng; but aftyr I herd no mor ther off, for thow I had be ryght besy to have callyd upon yt, I knew that yt cowde nat profyte to come to ony ende. Secunde: Your fadyrhode thynkyth me neclygente, as I parceyve, that I have nat purveyd for you *Dunse upon the iij^de^ off sentenceys*, fortsoth as my feleschyp can testyfe, as yn thys case I have doon my dylygence to my power, for nat allonly myn own sylf have dylygently enquiryd for that mater for your fadyrhode, but also I desyryd my feleschyp many tymys that they schuld spye for that wyrke to gete yt for you; but forsoth ther came noon ther off to be sold with us syth that I came fro Canterbury att what tyme ye gave me charge to purvey oon for you. And I can nat thynke yt lykely that ther shall come ony moo of them yn prentys, as be that I her off them that selle such bokys, and soo I have sent you worde by wrytyng diverse tymys, yff your fadyrhod remembyr ytt, or ellys yff the leaevys came on to yow. Anodyr cause of my wrytyng at thys tyme ys thys; I have had trobyl late with sum off the breederyn that be suggerners with us, specyally with them of Peterburgh, whych, and ye remembyr, by ther ongoodly demenyng yn Dan. Will. Chichele ys

dayes went fro us to Glowcetyr College, and syth they wer takyn ayen to us yn Dan Thomas Umfrey hys dayes. And now they be as frowardly dysposyd or wurse than evyr they wer. Ytt wer to longe to wryte on to yow the processe of ther gydyng, therfor what they have doo and propose to doo I have commyttyd onto my feleschyp to enforme you, specyally to Dan Robert Eastry. The seyd brederyn of Peterburgh be now at home at ther monastery, and shall be tyll Myhelmasse, wherfor I pray yowr fadyrhode to write on to ther Abbot, desyryng hym to geve them charge, yff they schall come ayen to us that they be gydyd as scolerys schuld be, for they be noo studentys. And also, that wurse ys, they begin to sett all men at debate, and specyally odyr suggerentys a yens us. I pray your fadyrhod to have me excusyd that I wryte noon odyr wyse on to yow, for I have been syke soo that I myght nat kepe my study, nothyr write on to yow as I wuld have doon. I ħ c. preserve yow to that ys best. Wretyn att Oxford the iij day of Septembyr.

Suus filius,

JOHANNES LANGDON.

Prehonorando in Xpo. Patri ac Domino, Domino
Willelmo Priori ecclesie Xpi. Cantuar.

LVII.—RICHARD HAWTE TO THE PRIOR OF CHRIST CHURCH. (Not later than 1494.)

33 My Lorde, hit is so that I haue spokyn with the Kynge as touchynge the purches that ye knaw of, and he is as well content to go thrue ther with as ye can devyse, and hath charged me to dryve the bargen as well as I can, and he wol pay for it this adaye. Sir, here hath bene with me Jhn. Martyn and he hath promysed to do as moche there yn as yf the matter were his owne, and withyn thes fortynyght I shall haue an answere, and seyth, yf there can be getyn yn Kent a thynge of lyke valeu he doutes not put the matter shall be spede, for the parte ys wery to dwell yn Essex and sell it

he will. Also I sende to Batyle to Horne, for to go with me for the sale of the land, but he is yn that cace that he dare not com yn the Courte, and therefore [I purpose] to be with hym tu morow be tymes. And hyt ys so that I have aspyde that the Park of Ongar holdith . . . . . by knyghts servyse, and I trow he never sewed leverey, yf hit be so the Kynge shall haue . . . . . At your comyng to London I shall shew you all. Item. Hit is so that I have spokyn with Mast . . . . . for your rent, and he is content that ye shall haue it from hens furthe yf his councell thinke (hit his) deute to pay. I haue bene with his councell and they have sene your rentall, and yf ye can shew that ye haue ben payde accordynge to your clayme ye shall regoyse hit, and so we haue apoynted Isham to examine that matere at the Lordshepe, and as he certefy so shall you take good spede. All so I have shewed Plommer your evydens, and he thinks them right good and fayre, and at my Lords next audyte here, whiche shall be with[in] x dayes, he trusteth ye shall have suche answere as ye shall be plesed. Sir, I pray you hy you here as sone as ye may, for I departe a Monday next coming, and I wolde speke with you or I went passynge fayne, And Jħu preserve you for his mercy. Wrettyn at Westmynster this Wenysday.

Your Servaunt,

R. Hawte.

This letter bears no address, but on the back are some memoranda in the handwriting of Prior Sellyng.

LVIII.—Draft letter from Prior Sellyng to Archbishop Morton. (Circa 1494.)

Most Reverent father in God and my most singler gode Lorde, 39[2] after all due recommendation and humble obediens, please it the same to understonde, that Master Surveyor and I have communed with John Wastell your mason, berer hereof, to perceyve of hym what forme and shappe he will kepe in reysyng up of the pynaclys

of your new towre here. He drew unto us ij patrons of hem. The on was with doble fineall withowte croketts, and the other was with croketts and sengle fineall. Thys ij patrons please yt your gode Grace to commaunde the seyd Jo. Wastell to draw and shew hem unto you, and uppon the sycht your good Grace shew hym your advise and pleasure whyche of them ij, or of any other to be divised, shall contente your gode Lordshyp to be appoynted. And furthermore, if your gode Grace wolde require the seyd Jo. Wastell so to do, I thinke that he mygth so provide that this pynacles may be finished and acomplyshed this nex somer folowing, the whiche, if it myth be so, than your toure owtwarde shuld appere a werke perfite.

No address.

LIX.—King Henry VII. to three wealthy Subjects. (Circa 1496.)

By the Kyng.

68, 69, 70 H. R. [Sign Manual of the King.]

Trusty and welbeloved we grete you well, and for the revengyng of the grete cruelte and dishonour that the Kyng of Scotts hath done unto us, our roialme, and subgietts of the same, as our Commissioners in our *Citie of Canterbury* where ye be inhabited shall schewe unto you at lengthe, We lateley in our grete Coũncyell, of Lordes Spirituall and Temporall, of Juges, Serjeaunts in the Lawe, and of others some hed wysemen of every citie and goode towne of this our lond, have at their instaunces and by theyr advyses determyned us to make by see and by lond ij armees royall for a substanciall warre, to be contynued uppon the Scotts unto suche tyme as we shall invade the realme of Scotlond in our owne person, and shall have with Godds grace revenged their grete outrages done unto us, our realme, and subgietts forseid, so and in suche wyse as we trust the same our subgietts shall lyve in rest and peas for many yeres to com. The Lordes and othres of our seid grete Councell, consyderyng well that this seid substanciall warre can not be borne

but by grete somes of redy money, have preested unto us every of thaym for his parte grete somes of money, contented beside that we of our self have avaunced oute of our owne coffres. Yet natheles fourthy M[l] poundes more, as our seid Councell hath cast it, must of necessitie be borrowed and avaunced in redy money of othres our lovyng subgietts for the furniture of this matier. And because, as we here, ye be a man of goode substaunce, we desire and pray yow to make lone unto us of the som of xl li., wherof ye shall be undoubtedly and assuredly repayde in our Receipt at the feste of Seynt Andrewe next comyng, without eny maner your cost or charge for the same. This money must be broughte to our Receipte, and there receyved by the Tellers of the same, athisside the Feste of Candelmas next comyng withoute eny further tracte or delay. Of whom ye shall take oute a *bille of mutuum* for your true and juste repayment therof. It shalbe in your libertie, after ye have oones gon thorough with our seid Commissioners, to whom we pray you to yeve full and fast credence in this caas, whether ye woll com or bring the same your self, or elles send som trusty frend or servaunte of yours to delyver it before the seid Candelmas at our seid Receipt and to bryng to you the seid *bille of mutuum*; or elles of trust your seid lone to be delyvered to the Commissioners, and they to bring the seid *bille of mutuum* for your indempnitie in that behalf. This is a thing of so grete weight and importance as may not be fayled, and therfore fayle ye not therof for your seid parte, eftsones, we pray yow, as ye entende the gode and honour of us and of this our roialme, and as ye tendre also the wele and suretie of your self. Yeven under our signet at our paloys of Westminster this first day of Decembre.

No address, but on the back of each letter in an obscure corner is a memorandum; "C li Cant." in two examples, and "Xl li Cant." in the third.

LX.—Elizabeth, Queen of Henry VII., to the Prior of Christ Church. (1499).

By the Quene.

71 Elyzabeth [Sign Manual of the Queen].

Right trusty and welbeloved in God we grete you well, and wher we of late by our other lettres desired you to graunte unto us the disposicion of the churche parochiall of Alle Saynts in Lombard Strete within my Lords citie of London, whansoever the same shuld next happen to be voyde by the decesse of Sir Marques Husy, late incumbent thero: Wherupon it liked you, of your loving and kynde mynde, to graunt unto us by your writing that we shuld have the said benefice at our libertie, to name therunto suche oon of our chaplayns at the next vacancy therof as shuld best please us; for the whiche in our right herty wyse we thank you: It is so, as we be enformed, that the said Sir Marques is lately departed oute of his transitorie lif unto the mercy of God, wherby the said benefice is now voyde. Wherfore we desire and pray you, that in performyng your said promise, ye will do send unto us the presentacion under your convente seale of the said benefice, with a blanke space in the same, to thentent we may name therin suche oon of our chaplayns as we shall think convenient for to be of abilitie to have the charge of the cure ther. This our desire we verially trust ye will accomplissh; wherby ye shall largely deserve our especial thanks, to be remembered accordingly in any your reasonable desires concernyng the wele of you or your place herafter. Yeven under our signet at my Lords citie of London the vjth day of Juyn.

To our Right trusty and welbeloved in God the Prior of the monastery of Crists Church at Canterbury.

LXI.—Thomas Motton in London to the Prior of Christ Church, Canterbury. (Circa 1499.)

Right reverende and my most special gode Lorde, I commande 17
me unto your gode Lordship as humble as I can. Pleaseth the same, I have shewed unto my master all suche matters as your Lordship commanded me to labour at London at this tyme, and have showed un to hym haw it is not your ease ne pleasur to come to London at this tyme. Neverthelesse your counseill here thynke it were right necessare to have you here as hastely as ye godely may, for certeyn matters whiche can not be done without your presence. As for your letter to my Lorde Howard, it is not yet delyvered, ne your counsell here thynke it shulde not be un to they here whether ye come to London or noo. My Lorde, I have made all the serche that I can here for the outlarie of Richard Lyford, whiche I can not fynde, for I am sure there is no processe of outlarie here ageynst hym. The Clerke of the Pease of Sussex is not yet commen to London, but he wolbe here this weke, as his sonne telles me, and when he commeth I shall serche with hym for the said outlarie yf he bryng hys callandre to London as all Clerkes of the Pease use to doo, then I shall fynde it if it be there, and yf he bringe not his seyd callendre with hym, then I beseche your Lordship to send word, yf ye come not your self, what schalbe ferther done therin; whether that I ride into Sussex to make serche there or noo. As for the matter betwixt your Lordship and Maister Poult. he is aggreed to abide the rule of Maist. Hawte and my Maister, and suche ende as they wole make when they have seen his evidences he seith he woll abide. I thynke we shall have an ende therin, for they tarie for nothyng but Pults. evidences, whiche he hath sende for. I have spoken with Lokenton the wex chaundler in Westminster concernyng the courte of Clyve, and he seth he hath goten you a gode fermour therfor, whoo is, as he seyth, a sufficient man, and is a grocer of London, dwellyng at the syne of the Crane in

Chepe side, and wool fynde you suyrte sufficient within London. Your tenant at the Kyngs Head in Chepe can enform your Lordship of the seid grocer and of his abilite, for he knoweth hym right well. Maister Kebell is not comyng to London as yet, and as for all your other matters that your Lordship entrusted me in, I shall endevour me to spede theym as hastely as I can; and my servyce is and shalbe at your commaundement, as knoweth oure Lorde, whoo I beseche ever to preserve your gode Lordship.

Writen at London the xxvij day of January.

Your humble servant,

THOMAS MOTTON.

My Lorde, I understode your Lordeship that I shulde not take any writt ageynst theym that caried away the godes of Ric. Lyford without that I coulde fynde that he wer outlawed, and if he wer not outlawed, I understode that there shulde non action be taken ageynst theym, and so it is in myn informacion. Yf your Lordeship woll have writts ageynst theym let the brynger . . . . . and it shalbe done.

To the right Reverend and my speciall gode Lorde, my Lorde Priour of Cristchirche in Caunt'bury.

LXII.—DOM. EDWARD BOCKYNG, CUSTOS OF CANT. COLL. OXON. TO DR. THOMAS GOLDWELL OF CHRIST CHURCH. (Circa 1510.)

46 Ryght Reverent and moost intirely beloved, Sir Doctor, as hartely I can or may possybull have me commended unto you, and innolesse manner do thank you off all kyndness shewde to me and to my company, and off your grete cost in that behalfe att your last beyng with uss. Syr, as now I have no specyall matters to you, but thatt hit shall lyke you to take the payne in the delyveryng off our lettres, and also to speke to my aucyon Chychele off the service I

spoke to you att your beyng with uss, and in eny casse he send me worde theroff, that I and they be not dysapoynted. Newys I know noon wurth wrytyng, but thatt I and all my company be in good helth, thanks be to God; who ever preserve you; and I pray you hertely to have commended unto all my frends as ye know, and thus ever fer you well. From Oxford the xxvth day of September.

Be your lover to his poure,

DAMP. EDWARD BOCKYNG.

Honorando viro Domino Thome Goldwell Sacre pagine Professori dignissimo Doctori.

LXIII.—THE LORD OF THE MANOR OF THANNINGTON TO THE TREASURERS OF CHRIST CHURCH, CANTERBURY. (1500.)

Ihus.

Masturs Tresorars, I recommend me un to yowr good mastur- 13
chyppys in the most harthste wyse that I can thyncke, ever mor gladly to her of yowr good welfarys, the whiche I bescheche Allmyty Jhu to contenewe to hys plesure and to yowre owne hartty desyre. Furdermore Masturis I pray yow for to pay to Wyllyam Whytte the goodman of the Flowre-the-lyce within the hy strete of Canterbery vj s. xj d. for quytrent that ye pay to the Manor of Tanyngton, the whyche was payabull att Mykelmas lastpaste, and the seyde Wyllyam schall delyver yow a quyttance of my owne hande and sele. No moe to yowe at thys [tyme] but that I shall pray to Allmyty to have yow in hys kepynge. Amen. Wretyn at London the xxij day of October A° domini xvc.

By yowr lover

WYLLYAM ATKINS,

lorde of Tanyngton.

LXIV.—The King [Henry VII.] to the Prior of Christ Church, and to the Mayor of Canterbury. (1505.)

By the King.

27 Trusty and welbeloved in God, and trusty and welbeloved, we grete you well. And wheras John Alkoke, of that our Citie of Canterbury goldsmyth, was lately by our commaundement attached, and sent unto us upon certain matiers and causes allegged against hym, and therupon ye toke unto your hands and saufkeping all the stuf and goods unto hym belonging, unto suche tyme as ye might have knowledge of our pleasyr in that behalve: soo it is that the said John hath founde good and sufficient suertie before our counsaill to answer at all tymes when he shalbe called unto the said matiers. Wherfor we wol and commaunde you that furthwith, upon the sight of these our lettres, ye restore againe unto the said John all his said stuf and goods, without any part therof deteignyng or withholding, and thise our lettres shalbe your discharge in that behalve. Yeven under our segnet at our manor of Richemount the xijth day of Juyn. The xx^{ti} [year of our] Raign.

H. R.
[Sign Manual of the King.]

To our trusty and welbeloved in God the Prior of our Monastery of Christ Church in our Citie of Canterbury, and to our . . . . . Maior of the same.

LXV.—Richard Fitz James Bishop of London to the Prior of Christ Church. (Circ. 1510.)

My good Brother, in ryght herty wyse y commende me on to yow, so desiryng you to be good Lorde and fader on to the Wardon and Felows of Merton College in Oxforde. So itt ys, your officers and servants of West Cheyam in Surrey have lately distraynede and imparkyd the sayde Wardons catell and his tenantys of Maldon, for comynyng in the comyn of Sparowfylde; I trust, byside your knowlyge and wyll. I pray you to geve credens on to my brother and felow mastir Doctor Sawnder, this berer, sume tyme felow of the sayde College as y wasse, in this behalfe, which y trust shall

inform you and your consciens the clernes of this matter, as shall mor playnly apper when it shall kume in thexamination of wyse men. And both the wardon and felows of the sayde College and y shall truly pray for yow and your holy monastery to Our Lorde for your long conservation in his service. From Fulham hastily the xjth day of June with the hande of your olde trulover and bedman. RIC. LONDON.

To the right honorabyll and my dere Brother in God the Prior of Cristys Church in Caunterbury be this byll delyverde.

LXVI.—PRIOR GOLDSTONE II. TO DR. GOLDWELL. (1512.)

Brother Doctor, I commend me hartely unto yow, and certify 8
yow that on Wodnesday last past I recevyd from yow ij lettres by one that called hymself Master Smyth, and so ye called hym in your wrytyng, to whiche, as I perceyve by the same, ye wer much bounden for hys kyndness. In the whiche lettres ye desire to know my mynde wheder ye shuld come home or not. Verily, Brother Doctor, as to that I certify yow that bothe I and also our brethren here wold all be right glad to see you at home, and think every day three till ye come, and so of this our mynde I wolde have sent yow knowlege or this tyme yf I might have had a convenyent messenger; but I thought alwey that you wold have byn at home or this tyme, seing the world so jeobardous as it is nowe. Wherfore I wold that yow, with our Brother Doctor Gyllyngham, shuld adresse your selfe homeward as shortly as ye convenyently may. As for newys her I knowe non at this tyme worth writing. My Lord Archebisshop is not here at this Easter, he is at Knoll. And thus ever fare ye well. From Cauntrebury, on Easter evyn. A°. dni. 1512.

Your brother, THOMAS,
Prior of Christchurch at Cantb.

Viro religioso Thome Goldwell, Monacho ecclesie Christi Cantuarie in Anglia, Sacre Theologie Doctori, in civitate Lovaniensi.

In Universitate Lovaniensi.

LXVII.—Dom. J. Menys in London to the Prior of Christ Church. (Circa 1520.)

Reverent fadre in God I commend me unto yow certifiyng yow
19 that a cordyng to your wrytynge I have spoken to Mast. Cobbe of Sandwich and he hath promysed me that in the ende of thys weke I shall have some money of hym. I shall call dylygently uppon hyme for it. And as for Mast. Kyffyn I have owt a cytacyon for hym to cause hym to apper personally, and Mast. Baret hath promysed me that it shalbe servyd as shortly as it may be with owt fayle. And as for the obligacion of Chest., so it is that Butler of Coventre promysed to have browth answer from the parties that byn bond what answer they wyll make, and as yet Butler ys not come. Wherfore Mast. Rop(er) and I have spokyn to the Kyngs attorney and he hath graunt us to serve the seid obligacion in the Kyngs Bench in the Kyngs name, and processe to be had for the same with the best expedicion that may be hade. And as for Mast. Bourcher, so it ys ther the warant that the Kyng shall sygne ys drawn, and hys counsell hath seyn it and be plesyd with hyt, and also I have delyveryd the seyd warant to Mast. Controller, and as sone as he may have the Kyng at any laysor he wyll speke to have it signed. And as for other matters I do and shall do my dylygens to have them spede as shortly as I can. Plesyth your fadrehode so it is that John Hales, your steward of your fraunchesse, sheweth me that thys ij yeres past hath alweis ben well wyllyng to dwell at Caunbury, and especially at the procuryng of Mast. Nedrysole, whyche alweys stirred hym therto, and shewed hym that he wold move for hym that he shuld have a fee of Sent Austyns to be toward them yf he wold dwell at Caunterbury; and nowe, for as moch as Mast. Controller hath broken for a tyme hys household at Halden, he trustyth that hys mastershype will take no grett dysplesure though he nowe dwell at Cant. And yf he shulde come and dwell there the more fees he hade there the bett shulde be for hym. Wherfore he hath desired me to wryt un to you that ye wold be so

good . . . . . Lord un to hym that at your convenyent lesor to gyf hym your good report to the Abbot of Seynt Austyns, and yf theruppon ye can perceyve that the Abbot bere toward hym eny favour, to move the Abbot for such fee for hym as Mast. Nethersole hade ther, except mette and drynke, whych John Hales desiryth not of duty. And yf the Abbot ther to wyll assent, he promyttyth to be dwellyng at Cant'bury sone after Mydsomer, and then he trusteth hys servyes shalbe so redy at the commaundment of you both that ther by to cause you both contynually to be good Lords un to hym. And uppon thys comynycation hade yf the seid matter be toward and lyke to be spede, then the seid John Hales ferther desiryth yow to wryt to My Lord Justice for hym in such mannor as shall please you, whych he trustyth wyll be good Lorde unto hym, and the rather because of hys dwellyng at Cant'bury; and my Lord Chief Justice may at your desire speke a good worde ther of un to the tresorer of Seynt Austyns nowe beyng here. Also, John Hales supposith Mast. Nethersole in hys lyff gaf hym good report at Sent Austyns, wher by he thynkyth now with the condicyon of his dwellyng he shall the sonner be spede. I be sech your good Fadrehode to be good Lorde un to hym, for, as ye knowe well, he hath doon your churche for hys tyme good servyse, and ys redy at your commaundment in every thyng that he may do. Othyr newys I know non to wryt to your Fadrehode at thys tyme, but Almythy God preserve you. Wrytyn at your place in Southwerk uppon Sent Leonards day.

By your chylde of obedyence,

DOMP. JOHN MENYS.

LXVIII.—Dr. GRIG AT ROME TO ARCHBISHOP WARHAM. (1520.)

Plesith it Your Grace I have delyveryd the Kyngs letteris to the 73
Pop ys holines at Maryan owte of Rome, theyr beyng present My Lorde Cardynall Campegius ande My Lorde of Worcetter, the whych

letter the Pop dyd nott red, but gaff hyt to My Lorde of Worcetter that he schulde bare hyt to Sancti iiij^{or}. And soo My Lorde of Worcetter departyd to Rome ageyn, ande the Cardynall Campegius and y rode with the Pop x myylls, and soo that nyght arivyd at Rome.

Item: ij dayys after, y rode to the Pop ys holines ande cam at the wassyng off hys handys, ande as sone as he had dynyd y knelyd down before hys holynes at borde, and presentyd My Lorde Cardynall ys letter, and when he had red hyt y gaffe hys holynes the letter, ande as sone as he had red hyt he gan to reson of the seyde Jubyley with me: what thyng y hade to schowe for hyt, for the seyde confirmacyon; the whych ys very longe to wrytt, the Pop ys demandyng and my answerys. Att my departyng y schewyd to hys holynes that sethyn the deyth ande passyon off Synt Peter theyr ways never a man that dyde schow more for the lyberteys off the Churche than Syntt Thomas off Cantorbery; theyr beyng x Cardynallys at borde, and ij off them afyrmyd my seyyng, and theyr apon hys holynes commandyd me to goo to Sancti iiij^{or} and gyff hym ynstruccions.

Item: the next daye theyr apon y causyd My Lorde Cardynall Campegius to speke with Sancti iiij^{or}, and soo he dyd with as goode wordys as ways possebell, as y parcevyd after wardys when I cam to Sancti iiij^{or}, yn so mych he made gret doutys when he saw my supplicasyon, and seyde *hyt ys nat possebell that the Pop wyll grant yow this, for no mony, or for favour.*

Item: I have sende yow the copy off the supplicasyon the whych y have delyveryd to Sancti iiij^{or} de verbo in verbum.

Item: I desyryd hym to bere hys favour yn this mater, and hys payn and labour schuld not be forgotyn, for y schewed hym that Your Grace hath gevyn unto me commyssion largely to rewarde hym, ande besydys that, he sendyth certyn thyngs for yow owte of Inglonde. He is a man when he seyth many men be reteynyd yn a mater he wyll do the lesse yn hyt, ande therfore y have made thys supplicasyon as hyt lekyd me withowte any man ys counsell.

Item: As y have wrytyn to yow yn my laste letteris that ye schuld sende vj gobeletts by the next cumer; hyt schall doo more in operasyon with Sancti iiij^{or} that[a] all the money that ye have send.

Item: Also to sende thys Judycyans under the Prior ys seall, ande lett Master Coleman subscryb hyt that hyt hath ben usyd, and also lett he[b] examen wother[c] olde men that hath ben ate hytt, ande hyt schall helpe myche the mater.

Item: As concernyng Master Archdeacon ys dyspensacyon *de non promovendo ad certum tempus*, hyt must be spede by a breff, for y thynge[d] he hath ben dyspensyd for vij yers, theyrfore lett hym sende me hys instructions and when hys laste dyspensacyon ys expyryd, ande he shall have hyt sende with yowe pardon, the whych schall coste yow but alytyll mony; and also to wrytt another letter to Sancti iiij^{or}, and thanke hym for hys benyvolent mynd as ye be informyd by dyversse persones, the whych schall cauys hym to be more benyvolent. Y have softh ande ynquiryd sum godly thyng to the veylore off a hundred dokets to present hyt unto hym.

Item: Y promyys Yowre Grace yn thys expedycyon y schall doo as mych as anyman can doo, as yo schall see ynafect, ande trustyng yn God suche fryndys as y have schall put to thyr handys, the whych schall doo grett eys ande profytt att later ende. Y schall wys[e] theys persones when y get nomore grace.

Item: Yff y cannot spede hyt for this sum off mony, to know youre plesure, whether y schall goo any forder or not, by the next currer. Withowte the Pop do cauys hyt to be spede pryvatly by the Chamber, hyt ysnot possebell to spede hyt by the Chansery, for hyt wylbe taxyd yn mych mony, and soo Jħu preserff you. From Rome the xxv day off Apryll, 1520.

Item: Wheyr as y wrot that Your Grace schulde sende a cuppe of golde to the Pop hyt had been weyl don, and schulde have don mych yn this cauys. Y am yn gret favour with the Pop ys suster,

[a] than. [b] hym. [c] other.
[d] thynke. [e] wys = nys (use).

the whych knowyth hys nature. Y truste sche schall doo grett goode yn this mater.

Item: Yff theyr be a hunder olde men yn Cantorbery lett them be examinyd by a notary, and theyr namys wrytyn, how that they hath been att the seyde Jubyley. Hyt ys not possebell but theyr hath ben sum men to tymys[a] att the seyde pardon; for a man that hath lxv yer maye testefy that he hath ben ij tymys at the seyde Jubyley. Yf Your Grace make dylygens yn thys mater hyt schall make gretly for the expedycyon off hyt.

Item: The Pop sendyth a byssop to go to the metyng of our Soverayn Lorde the Kynge and the France Kyng, the whych ys Auditor Camere; Master Secretary knowyth hym weyl. Cauys the Kyng to speke unto hym, yff ye hyre not from me schortly that hyt ys spede. Ande also make sum nobellmen that hath ben att seyde Jubyley to schow hym that hyt ys ynvys if owre supplycasyon ys put abacke, ande all ys to have a gret sum off mony for becauys we have no Bull to schew the grant. Y do by the counsell of My Lorde Cardynall Campegius, and sethens y delyveryd the supplecasyon on to the Pop y have ben with hys holynes vj tymys, and every tyym y have ben remittyd to Sancti iiij^{or}.

LXIX.—Dr. Grig at Rome to Archbishop Warham.

From Rome the vth daye of Maye.

74 Plesyt hyt your Grace thys day y have spokyn with the Pop ys Holynes for the expedycyon of your cauys, and he hath deferryd hyt unto the xth daye of Maye, and then shalbe the singnature, and theyr schalbe dyversse Cardynallys apon thys mater; y have desyryd my Lorde Cardynall Campegius and he hath promysyd me to be theyr and do the beste he can. The Pop lyyth owte of Rome.

[a] A man who had been "two times" at the Jubilee, that is at the last two celebrations of 1470 and 1420, would at the date of these letters be 115 years old, supposing that at the first Jubilee he were 15 years of age, the earliest time at which his testimony could be received. Dr. Grig calculated as if the festival of 1520 had actually taken place.

Item. The Pop hath sende the Auditor Camere to be presant at the metyng of thys grett princes, and yff ye brynge before hym wyttenys, ande also cauys the Kynge to speke to hym, and also my Lorde Cardynall, and cauys hym to wrytt a letter to the Pop that hyt ys ynvys,[a] we schall have oure purpoys as for the Jubyley; ande let thys letter be sende unto me secretly; and also cauys Master Secretary to wrytt a letter to the Pop ys Holynes by the Kyngs commandement with the seyd Auditor Camere ys letter, as mych as the Kyng hath ons wrytyn, and not regardyd; ande yn the meyn seson y schall do the best y can.

Item: Let Master Archydyacon sende me an instructyon ther off hys mater, ande when hys tyme ys expyryd y schall cauys hym to be dyspensyd by a breff for vi yere. And so Jh'u preserff your Grace.

From ut supra 1520.

My Lorde, yn any wyys spede ye the lettrys, and yff y can make an ende of hyt yn the meyn seson the letterys schall doo goyd and no harme. Y thyng or theys letterys com we schall do but lytyll good.

Reuerendissimo in Chr° Patri Dno. W. Dei gratia
Archie'po Cantuarien. ac Legato nato et amico
colendissimo.

LXX.—Dr. Grig at Rome to Archbishop Warham.

Plesit it your Grace, the xiiij daye of Maye y recevyd a letter 75
from Master Bydell datyd at Lambeth the xix daye of Apryll, by the whych y understande that your Grace wyll wryt thankys to Sancti iiij^{or}, ande also to my Lorde Campegius ande to my Lorde of Worcetter, the whych ys weyll don, ande as schortly as ys possebell soo to do.

Item: Y haue ben dyverss tymys with the Pop ys Holynes for the expedycyon off your Jubyley, and specyally the iij^{de} ande the

[a] ynvys = yn uys (in use).

iiij^{the} tyme, when y delyveryd your letterys to the Pop ys Holynes; he gaff me good wordys, ande promysyd to sende the supplicasion to the Datary, the whych was not sende synyd, nother unsynyd.

Item: Y wende euery ij^{de} daye by the spays off x dayes to the Pop, ande att laste yn *publica signatura* y wende to the Pop knelyng before hys Holynes to make expedycyon of your cauys, seyyng thys wordys, qualiter: "Reuerendus Cardinalis Sancti iiij^{or} dedit michi in commissionem ire pedibus Sanctitatis vestre, et presentare istam supplicationem, et michi retulit qualiter Sanctitas vestra habebat maximam dubitationem an fuit in usu. Ulterius, beatissime Pater Sanctitas vestra dignetur confirmare istum Jubileum, et committere Legato de latere, per breve Sanctitatis vestre sub pena excommunicationis, vel alicui prelato, ut isti debeant examinare hanc causam Jubilei, constare quatinus fuit in usu, et tunc confirmatio Sanctitatis vestre possit suffragari, et locum habere. Sin autem remittam bullas pedibus Sanctitatis vestre." Immediate Sanctitas sua michi dixit: "Domine Johannes non nobis est honor ita facere, confirmare et immediate revocare."

Item: At that tyym the Pop concludyd that Sancti iiij^{or} schulde wrytt to the Legat, my Lorde Cardynall, and also another letter to the Auditor Camere, that they schulde examine wytnys that they have ben at the seyde Jubiley; that then Hys Holynes wylbe content to confyrme the seyde Jubyley.

Item: Upon the same y haue solycyt to haue the seyde letterys dyverse tymys, he answeryd me he wolde schow them to the Pop hys Holyness ande soo to delyver them unto me.

Item: Y, seyng that the tyym was prorogyd, as sone as the Pop cam to Rome y desyryd my Lord Campegius to speke wyth Sancti iiij^{or} ande then afterwardys wyth the Pop *in publico concistorio*, ande soo he dyd, ande (to) thys the Pop made a playn answeyr: yff hyt coude be provyd that hit ys ynvys he wolde be glade to confyrme hyt; otherelse to grant the seyd Jubyley in festo Sci. Thome Martyris ande iij dayys afterwardys folowyng to have cleyn remission; ande such oblasyons as ther weyr made halfe schulde goo to the

byldyng of the church of Rome; unto whych y wolde not ynclyne withowte consent off your Grace yn no manner of weyys.

Item: Wheyr your Grace wrote unto the Pop that thys Jubiley ways grantyd in Honorius days the iii^{de}, he schewyd me then theyr ways no such thyngs grantyd. The first Jubiley that ways grantyd yn Rome ways yn tempore Bonyfacius the 8^{the}, whych ways yn the yere off Oure Lorde a M. ij hundreyd lxxxv erys, but Honorius ways yn the yere off Owre Lorde 1214, longe afore; ande seyde hyt was not lycly no such thyngys to be grantyd not yn hys dayys.

LXXI.—Master Thomas Bedyll, Secretary to Archbishop Warham, to the Prior of Christ Church. (1520.)

My very good Lord Prior, in my right herty wise I recommend 76
me to Your Lordship, doing you to understand that yesterday My Lords Grace receyved letters from Rome, whiche I send unto you now with a certaine suggestion conceyved by Doctor Grig and his counsail concernyng the Jubiley. Item: Seing that so great difficulte is made at Rome for thobteinyng of our purpose, whiche is like to be graunted but for a few dayes as My Lorde of Worceter hath written, a new way is devised for thobteynyng thereof, with the whiche in a maner we be forced to be contented if we wol have greate thing of our desire. It is this: the Pope hathe desired to have halve of thoblations in this yer of Jubiley if it shuld go furthe, the whiche if he have not his mynde it is to be thought we shall not have what we wold have. Wherfor long and serious communication hathe bee had with the Popes Orator, Auditor Camere Apostolice, in this matier by Maister Parr the Kings Grace Secretary at My Lords request. Uppon the whiche communication the said Auditor Camere Apostolice wrote speciall letters to the Cardinal Sanctorum iiij^{or} and also to the Popis Holines for the short expedicion therof, shewing to the Popis Holines that he shuld have half the oblations of this yer of

Jubiley, only if he wool graunt it imperpetuum, so that after this yere the said oblations may be only to the Churche of Canterbury. Of the whiche effect My Lord hath writen to My Lord Cardinal Sanctorum iiij^{or}, and to Cardinal Campeg., and to My Lord of Worceter, and to his procurator Doctor Gryg, to whom he hath specially written that out of the Popis halve shuld be deducted the charges that we shalbe at now for thexpedicion thereof, and that it be graunted *amplissima forma;* for els, seing and considering the manifold and great *pardons* whiche have been and bee in England, litell advantage wol arise to the Popis Holines. And therefor My Lord hath writen to Doctor Gryg that he shuld suerly [procure to] have the *pardon* graunted acordyng to the *minute* sent to him by My Lord; the whiche if it may be obteyned it wolbe a great tresur for ever hereafter. And My Lord hath writen to Doctor Gryg; if that if any other way can be taken for thobteynyng thereof he shuld not take this way; but that this shuld be the last refugie. In the whiche it is to be thought that the Pope will liberally graunt to the said indulgence, considering that partly it shalbe his own cause and profict if it be graunted in moost ample forme; whiche I trust schalbe doen. Newes her be none worthy writing but such as I dar not write. When I have next any messenger I wol send unto Your Lordship how the world goeth with us, which now suffer not a letell disease and payne; for my part . . . . . I trust Your Lordship hath rememberd my manor or this tyme or els wol shortly, as my . . . . . feith in you; who shall euer have my servise to do at your commandement. At Cales the vjth day of Juny.

THOMAS BEDYLL.

LXXII.—THOMAS SHAVYNGTON TO MASTER HUSSEY. (1539.)

Jħus.

28 Ryght wellbelloved Master Hussey, my dewty consetheryd I hertelly commend me unto yower Maistershepe. Sir, the cawss of my wrytyng to yow at thys tyme, thankyng yowr Maistershepe off all goodenes

doit unto me; moreover Sir, to lete yow know ye shall reseve off the brynger off thys bill ij barylls of candell markyd with thys marke (a merchant's mark). The masters name ys Richard Jacobe dwellyng in Hull, the shepes name The Mary Woollfryd. The prys of every dosen candellys xvij d., summa xxxij s. vij d. There ys xxiij dosyn from Llyn off Mykell . . . . . Ye most pay the Master for frytt of the ij barells ij s. No more to yow at thys tyme, but Jħu have yow and yowers in kepyng.

Be yowers to hys powere

THOMAS SHAVYNGTON.

Thys byll be deliveryd tho the Ryght worshepfull Master Hussey dwellyng in Llondon in Paternoster Rowe with spede.

LXXIII.—DRAFT LETTER FROM PRIOR GOLDWELL TO THE LORD CHANCELLOR (?). (Circa 1520.)

My very goode Lord, in the hartest manner I can I commend 18
me unto your goode Lordschip, sertifying yow that I have receyved your lettre dated at Chellishith the xxij day of April, wherby I perceyve that your Lordship is content to spare me of my appearance before you in myn owne person in the Chancery, concernyng the matter of subpœna procuryd by one Page a chantry prest of our churche, so that I do apper ther by a proctor, for the whiche I thanke your Lordhip as hartely as I can thynke, and accordyng to your mynde I have made attorney ther one Mast. John Croke to apeer in the seid matter for me ther accordyng to the law as it shall seem ys best, whiche wrytyng I do send now unto your Lordship by my servant, bearer hereof, besechyng your Lordship to be as gode to me in the matter as ye can, as I dowt nott but that ye will. If it most be your Lordships pleasure that my Lord of C. and Mast. *Chr: Hales* most have the trying of the matter I wer much bound to your Lordship; howbeit as it shall pleasure you only [*in*] the matter I am right well content, as God knoweth, who, &c.

LXXIV.—Dan. R. Overton to the Prior of Christ Church.

3 Ryght Reverent and worshypfull fader in God and my ryght good Lord, as your humble oratour I recommaund me unto your good Lordschip, and for as moch as that I hath fonde at all sesonys your said Lordschip ever benyg and benevyll in all thyngs to my wele, with owte eny recompens schewyd or don to your good Lordschyp in that behalfe, except my synfull and powyr prayer, and there for that I may not complese Jehs. for hys mercy performe, and yn speciall for that ye but now late dyd for me as to the comyssary of Caunterbury; and but now and yt wollde plese your Lordschip to be my good solycitor, as be your wrytyng to my Lord Cardenall, that he myght the rather at your requeste and prayer be my good Lord in ascenttyng of my pencion. My Lord may do as it plese hym, the benefyce ys worth xl marcs well. I wolde truste to his good Lordship that he woold not extent yt under xij marcs, never the lese the wyll of his good Lordschip be don. And Jehs. kepe you and all yours with contenwall felyscete long to endur. At Appolldor the fyrste day of dessember.

By your owne Oratour
Dan. R. Overton.

LXXV.—Robert Martyn to the Prior of Christ Church.

52 Rygth Reverent fader in God and my good Lord, after dewe recommendation had, I certyfie yowr Lordschype that the gate of Tenham ys laid, but hyt ys nott fullfylled by the sidys whyt erth as hyt ougth to be, or to cordynge to your covenant, an he ys dysposed as to morrowe to departe; wer fore yf hytt plese yow to send somme of yowr brethren to see hytt; and also to yeve in charge to the erth man that he departe nott un to he haue perfythly doune hys covenant. My Lord, he ys nott all thyngs so counyng as ye

supposed hym to be, and he desyryth a reward; yf he schold hawe a reward I wold he deservyd hytt; the wych I remett to yowr grete wysdam. And our Lord Jħu ever hawe yow in hys blyssed kepynge. Att Feversham the iijth of June.

By your own
ROBERT MARTYN.

To the Ryght Reverent Fader in God and his good Lord the Prior of Chrecherch att Canterbury be thys bill delyvered.

LXXVI.—W. HOHELLE TO (probably) THE PRIOR OF CHRIST CHURCH.

Ryght honorabyl I recommend me unto yow, persevyng by yowere letter yower goode mynde to ward me and myne. For the mater sche ys yong, saying yet sche has no mynd, but here after I trust sche wyl come to; sche says sche wyl be rewlyd by me as fast as sche cane turne her mynde. Sche axyd ferthwyth for a monyth resspect, the wyche resspect ys not best; I perseve I have dysplesyth wen I maryd her, last . . . . . many gentylmens mynds, therefore I dystrost them moste the . . . . . Yf hyt plese yower Lorschepe that a remyde myth be had weryn yow dynke best. That sche myth be suer, I am very wel content to send hir, or to se hir convayd, and put hir in yower costode, Yower Lordschepe, trustyng wyl be as wel content to delyver hir ayen yf there mynds wyl not serve to maryage. Al my trust in Yower Lordschepe that every dyng schalbe at a poynt resonabyl. Thys nyth sche schalle ly at Lyde, or at Olde Ronny, there wolde I fayne haue Yowre Lordschepes mynd at Richard Stuppenys to morrow as schortly as ys poyssybyll, for I thar not kyppe her. 59

By yowers
W. HOHELLE.

No address.

LXXVII.—An Agent to the Treasurers of Christ Church.

6 Ryth worshepful masterys, y recommende me on to you letyng you wet that the schypmen that browthe your stof to the breg hat thelyverd non lokys, noder hokys, noder reydes; morover y pray your Masterschip to send me word whe[the]r y schal sel your lambys or nay, for the Bocher that hat had hem thys xx^{ti} yere hat spoke to me for hem, and ix d. he wyl [g]heve and no mor. Also as for John Gyel for the schepe that he scholde delyvere to Water Lokenton, he hat non delyvered noder y trow non he wyll delyver not thys yer. And ye wyll for xviij d. a pese y wyll delyver hem so many mey self, and ye wyl yn the payment of mey land alow me so moch money when mey day comyt; for Lokenton, and he have nat the schep delyverd, he wyl a batyn somoch of hys ferme yn tym the schepe be delyverd. Morover y have a young man at hom and he ys a prety coke; he was yn sarvys with mey Lord Cobham, and now he is owte of sarvyse, and yt plese yow to tak hym to your sarvyse he schal be wyth you thys Cryst mas, and have hym schuch wages as he (ye) thynke he wyl eren. No mor to yow at thys tyme, but Jħu. have yow yn hys kepyng.

No date or signature.

LXXVIII.—An anonymous writer (probably an official of Christ Church) to the Bishop of London.

39 Ryght honourable and my singler good Lord, after al due recommendation unto the same, please it your Lordship to understonde that I receyved your lettre by this berar, dated the xxvij day of Juyn at your manour of Fulham; wherby I undrestond your pleasure that I shuld calle the Maire here unto me, and we to se some way in the matter of variaunce betweene Robert Bone of Caunterbury and John Carpenter. My Lord, as touching your pleasure in the same, I

called unto me the Mayre, and he and I have been nowe togedre twise for the same matter. I had also Robert Bone unto me, and to thys poynt we brought it; that Robert Bone is content to leve uppe his lesse of the hous, havyng a resonable recompence for suche costs as he hath done uppon it. The Mayre also and his Brothen be contented to rebate xx d. of the marc that it goeth for nowe under this condicion; that John Carpenter fynde theym sufficient suertie for the payment therof, and to take it of the Cite by indenture for certeyn yeres; unto whiche condicion the said John Carpenter was not agreable, as he can showe unto your Lordship more at length; so that in conclusion I perceyve well it lieth not in me to bring this mater to a fynal ende, as God knoweth, who ever preserve and kepe your singler gode Lordship.

No address.

LXXIX.—Thomas Denys to the Prior of Christ Church.

My Lord, in my most herty wise do recommend me unto you, 38
and according to your desire, at my commyng over with my Lord's grace owte of Fraunce, I have sent to you your convent seale of the grant of Doccomb, and vj li. vj s. vj d. for this last yers rente, with the courte rolls of the same. And if it shall please yow to renewe my grante, and to geve me auctorite by the same grante to make woode-sale to your use, I shall do therin for you as I wold do for my self, as knoweth our Lord, the whiche preserve your Lordship long to indure. And farther that it may please you to credit this berer. Written with the rude hand of hym glad to do you pleasure or service to his litell power.

Thomas Denys.

To the Reverend Fader in God my good Lord
My Lord Prior of Crists Church of Canterbury.

LXXX.—Thomas Godyng to the Prior of Christ Church.

60 Right reverent and my worshipfull Lord, with alle my service lowly I me recommend, ever desiring to here of your prosperyte and helth, which our Lord Jħu yow ever preserve to his plesir and youre hertis desire. Please hit yow to have in knowleche that ther is sumtyme a neighbour of myn, which is a yoman of my Lord Clynton, the which hath ocupied under the seid Lord in a maner of his called Blakham in Sussex, and moved me to communicacion of yowre Lordship of Wodeton which the priour of Lewys and the covent long tyme have had hit in ferme, and seith that therbe boondmen longyng to the seid manour, and they be richemen, as he certifieth me, whos names, on is called Challet Borell, and another is y-called Hawkherst, as in a bille he declared, which I send yow by the bringer of this. Wherfor yif hit please your Lordship to serch your tresory among your evidences of olde court rolles of the foreseid maner, yif ye may fynde ony names of men semblabill to the forseid names. For and it may be provid that such names may be found among your evidences, hit well avayle to the churche and yow c marke. Wherfor, and hit please yow, me thinketh it ware necessarie to folowe the labour to have the more knowleche of the forseid persones, for therbe diverse persones of your lordship aforseid, and in the countre ther be yit alyve which wold record that their antecessors were bondmen. Hit is seid *quicquid servus adquirit domino suo adquirit.* More over, Right Worshepfull Lord, I have laboured about your custumall of Pekham, and I have rated oute the customes of hennys eggs, medyng, and repyng; what every aker of every tenement shall pay, except the eryng at ij seasons in the yere, that is to sey tempore hiemali et quadragesimali, for I am not thorugh therwith yit. And I shal as sone as I may te come an see your Lordship and enforme yow more plenly in the custumale.

I have moch ado for my plee at Westminster, for at this tyme I shal have owte my *venire facias*, wherfore, I beseche yowre Lordship that ye wold vouchesafe to send me, by the bringer of this, my fee for Cristmas terme last passed, as I shall deserve hit to my power, and y lyve, by the grace of God, which you ever preserve by the merites of the glorious Virgin Our Lady, and the glorious Martir Seint Thomas. Writen at Ealding in hast the xv day Januar.

By youre own servaunt and oratour,
THOMAS GODING,
of Ealding, semper ad vota.

The Bill above mentioned.

M[d] the Lordchep of Wotton, now in the handes of my lord pryor of Lewys, ande so hyt ys that ther be bonde men longng unto the sayd lordchepe of Wotton, ho the names be thes, on Challet Borell, a noder ys called Howkerst, and ther chall a fall [a] my lard pryor of Cryscherche a C marke and ye can make prof.

To my Right Reverent and Worshipfull Lord
My Lord the Priour of Cristchurche in
Canterbury.

LXXXI.—WILLIAM GRENE OF ESSEX TO THE PRIOR OF CHRIST CHURCH.

Right reverend and worshipfull Sir and Master, I recommaunde 49
me unto your good mastership. And yn as moche as y am enfformed that ye have an accion at the Comen Lawe a yenst a neyborgh of myn, on John Ficche, and as he is enfformed ye sewe hym yn a foreyn shere, ther as he sholde be sore hurt or he wyte hit, Sir, y pray yow to shewe hym your favorable mastersshipp yn that at this tyme, consyderyng that he is, and hathe be, so vysyted late with sykenesse that he may nor myght labour so fer, and elles he had be with yow or this. And, Sir, at the next comyng of my Master the Wardeyn yn to our contre, he seith that he woll awayte

[a] afall=avail.

uppon hym, and make a full ende with yow for all thynges that stonde yn balaunce, not yit determened, as fer as God woll gyve hym grace. He preserve your noble estate to hys plesur.

Your olde servaunt,

WILLIAM GRENE of Essex.

To the Right Reverend and Honourable Master,
my Master the Prior of Christchurch yn
Canterbury.

LXXXII.—THE VICAR OF WESTCLYVE TO THE PRIOR OF CHRIST CHURCH.

61 Most worshipful fader in God and my good Lord and Mayster, I recommende me unto yow humilime, cum omni reverencia et humilitatis subjectione, prout decet cum honore: besekyng yow hartly, for the love of Almyghty God, that, forasmoche as hyt hath plesyd yowr Lordshyp to promote me unto your pore and sympyle vycryage of Westclyff, so se ye now a provision how that I may have a sufficient levyngg to adyde upon and kepe your cure, for be my feyth John Martyn servaunt unto my predecessour seyth, and al your parysch ther will wytnesse with hym, that the vicriage ys not worth yerly, above the pencion, xxvj s. viij d., and that ys to lytel ye wot wel; withoute that the curat sholde be closyd with inne iiij walles. Et quoad situs satis amenus est, aer vero optimus, vie pulcherrime montuose tamen. Sed heu! heu! me pro dolor! quia parcus ibi victus, pauciora ligna, sed nulla penitus aqua. Idcirco quid faciam penitus ignoro. Si ab hinc recessero Paternitatem vestram forsan offendam, quod non apto; et si diucius permansero, fame ac frigore peribo, quod absit. Heu mihi! heu me! Quam angustie sunt undique! Unum tantum superest, per quod et mea inopia potest relevari et vestra Dominacio in nullo aggravari. Rectoriam quippe vestram ad firmam habere desidero, xx s. annuatim reddendo, quam si pro eadem summa a vobis optinere nequivero ne quaquam ibi diu vivere valebo. Sepe namque recolo illud

proverbiale dictum quod mihi jocose ac frequenter referre consuevistis—sic: *Est expectandum sub rubo tempus amenum.* Commutetur igitur queso Pater reverende illud tempus sub rubo expectandum in tempus modernum, diutissime prestolatum, sub vestra proteccione jugiter commorandum, quia vere jam tempus est idoneum ne forte *dum gramen ex terra oritur, equus in stabulo moriatur.* Mementote queso dierum antiquorum quomodo, quot, et quantis annis vobis servivi in juventute mea, sub habitu utriusque hominis; et ne projiciatis me a facie vestra in senectute, quem in juventute tantum aluistis, et alumnum perduxistis ad agrum dominicum. Dicit enim Salomo: *Semper diligit qui amicus est.* Verum Gregorius: *Probacio vere dileccionis exhibicio est operis.* Spero ergo in Deo et in vobis quod mihi aliquod subvenire velitis dum superstes estis, et vita regnat in vobis, quum, ni fallor, quin post decessum vestrum *surget rex novus in Israel qui ignorabit Joseph.* Et ideo, dum calor est et pulcra dies, quod vestre clemencie est faciatis cum effectu. Quia sive vivitis, sive moriamini, vester sum et ero quamdiu vixero. Habetis nempe posse sufficiens, habeatis eciam queso et velle indeficiens, quia ut metrice subinfertur:

Omnes res gestas commendant velle potestas;
Hec duo juncta valent, sed separata tacent.

Ut hec omnia et singula perficere valeatis, Deus ipse concedat, qui in trinitate semper vivit et regnat. Amen. Dat. vj^{to} die Junii.

Reverendissimo in Xpo. Patri ac domino Domino
Priori Ecclesie Xpi. Cantuarie tradatur.

LXXXIII.—John Berdon to the Prior of Christ Church.

Please it your gode Lordshepp and faderhode to remember the 34
Vicar of Depham, Sir Robert Haiward, hath owned an augmentation ageyns your Lordshipp, which ys geven hym to the yerly value of vj marc, be inquerry taken at Depham by vj spirituale men and vj laye fee men, whoos names the bringer heroff shall enforme you

off, etc. Notwithstandyng, on William Seman and othir of the said jorours heretofore have said that the vicarage hathe be worthe in value be yer x marc, as I understonde kan be provyd, etc. Wherfor please it your Lordshipp to comown with your lerned councell in this behalff; for me semyth it wer to moche to make the vicarage to the value of xvj marc be yer. And that it please your Lordshipp to send to me and to your fermour word in wrytyng what it shall please you, that we may do to your pleasir in this behalff. And I beseche Jħu preserve your gracious Lordshipp. Wretyn the Friday after Seynt Thomas.

By your humble servant and bedman,

JOHN BERDON.

To the right reverent and wurshipfull Fadir
Lord Pryour of Crist Church of Cantirbury.

LXXXIV.—WILLIAM HEXTALL TO THE PRIOR OF CHRIST CHURCH.

81 Full reverent fader in God and my ryght worshipfull master, y recommend me unto you in lowly wyse as hertely as y can, thankyng yow entierly of all gentilnesse to me shewed at all tymys, beseking you of good contenuaunce; and, Sir, plese hit you to be rememberit how that y, with oder of my neythpures your tenauntes of the burgh of Stokynbery within the parish of Peckham, werne with you late at your maner of Charteham to entrete you to have the lawday for your seid tenauntes holden within the seid burgh, at a place of olde tyme acustomyd therefore, the wyche is callyd the Halecrosse, as they seyne; and forasmoche as hit hath byn usyd now a grete wyle that the seid law day hath byn holden at Fareley, the wyche is v myle from hem, to theyre grete unese and cost, and also grete hurte in laboryng of here servauntes to the seide lawday there so holden in grete lettyng of here hosbondry for that cause: Werefore all youre seid tenauntes besechen unto yowre good Lordeshypp, that hit may plese you to comyn saddly with youre discrete counsaile,

and thereuppon of your specyall grace to graunte hem to have their seid lawday to be holden at the seid place of olde tyme acustomyd, callyt the Halecrosse, wyche shulde be to hem a grete ese in eschewyng of the costs and hurts aforeseid, consideryng how that hit shulde be no prejudyce to you ne to youre churche in no manere of wyse. Also sertefiyng you that the cause of my wrytyng to you now is, forasmoche as when y was last with you ye dissyred youre seid tenauntes to kepe furthe theyre nexte lawday at Fareley lyke as they dyd before, and ere the nexte lawday afrer that they shulde be answeryd of theyr peticion; the wyche answere theyre neythpours at home thoughten was not to no good purpose for hem; werefore they dissyren me to wryte to you now; praying you that they may be fully answered now at this tyme, suche as they myght trust to now ere this nexte lawday come. And the Holy Trinite have you in his blessed kepyng now and evermore, Amen. Wretin at Peckham the xiij day of May

By youre owne man,

WILLIAM HEXSTALL.

To the full Reverent Fader in God and my ryght worsipfull Master the Prioure of Cristscherch of Canterbury.

LXXXV.—A COMMITTEE OF PARISHIONERS AT GODMERSHAM TO THE PRIOR OF CHRIST CHURCH.

Reverent fadir in Gode, we truste in Gode to have shewyd your 87
mynde unto the Vycar of Godemersham a cordyng unto your commawndement. First as tochyng reparacyon of the chawnsel of bothe cherchus: he andsurth in the voyce of the parochians, saiyng that eyt ys your charge. Also tyde wode to have as his predessessor hade. Why he sholde have hys mynde in thoos thyngys afore rehersyd he showyth no reson nor autoryte for, as of the compossycyon he ys ygnorant. Wherfore we rede hym the tenor of the composycyon, to the wyche he ansurd, saiyng he, lesyng hys tyde wode and kepyng reparacyon, hade no suryr levyng; for, thoo

he be in the composicyon xx^{ti} marke of valour, scasly he may make of them both xvj marke. Fordirmore, to his charge was leyde mysdrawth of his ylspekyng preste; and to hym spycyus hawnte hade a mong incontinent persones; and that many complaynts of hym to you have be made. He sayd that thre yere agon before the commessary, with x men honest he purgytt hym selfe; aftyrward in ys church he rede hys accusars wher they all denyd hit. Nevyrdelesse we leyd to hys charge of late days as of the woman of Bowthon, and of Richard Barbours wyfe. He sayd that this first woman and her howsbond, unsendefore, to hym come for to purchesse a certeyn place. Also the second with her howsbond Richard, also nott sendfore, casually mett wyth hym att the taverne, where they spake of hys kennysman, a chylde dwellyng wyth Ric. Barbour for yerys of servyse. This talkyng hade and endyd, he promyssyd us shortly to see your fadyrhod, wyllyng to desiyr and pray yow to be hys goode Lorde, and also to excuse hymself, and show to you more of hys mynde. Moreovyr he showyd to us of a mark longhyng to the chawntre preste, the wych lay in the handys of John Hyllys late desessyd, and wyth owte your help note lykly to be recovyrd.

Be your obedyants att Godmersham the 19th day of June.

To our most Reverent Fadyr in Cryste Prior off Cryschurch.

NOTES.

I.

Prior Richard Oxenden made his profession in 1320, and from 1331 to 1338 he was Prior of the Monastery of Christ Church, Canterbury.

II.

In 1337, Edward III. gave a warranty to the Chapter of Christ Church, that his appointment of one of his servants to a corrody should not be used as a precedent—"non trahatur in consuetudinem, nec eorumden Prioris et Conventus aut successorum suorum seu domus sue cedat in prejudicium." As this guarantee was not likely to have been given except under pressure, it may be presumed that it was extracted by a petition similar to that which is contained in this letter. The petition quotes a warranty given by the King three years before this date; presuming that this warranty was that of 1337, the petition must belong to 1340. Chart. Ant c. 89.

III. AND IV.

On March 11, 1374, the King offered to send ambassadors to meet the Nuntii either at Bruges or Calais. Rymer, sub dat.

4th May, Gregory XI. announced that he would send the Bishops of Pampeluna and Senigaglia to Bruges. Ibid.

26 July, John Bishop of Bangor, John de Wiclif, and others, were commissioned by the King to treat with the Nuntii. Ibid.

10 Dec., the Prior's letter [III.] was written.

4th May, 1375, Simon Sudbury, the writer of [IV.] became Archbishop of Canterbury, having been employed at Bruges treating with these Nuntii.

V.

Reg. R. 93, 101, 112, 72.

James Cornwallis, Chief Baron of the Irish Exchequer, was appointed Attorney in Ireland for the Prior of Christ Church in 1426, and again, conjointly with the Earl of Ormond, his power was renewed in 1428. In 1432, in his official capacity of Chief Baron, he witnesses a deed yet extant.

Reg. R. 72.

The affinity of the Cistercian Tynterne in the diocese of Ferns with the house of the same name and order in Wales, is shown by a deed dated 1415, by which the Abbot of Tynterne, "Landavensis diocesis," is appointed by the Convent of Christ Church to be their agent for receiving the annual pension from the Irish Tynterne.

VI.

In this letter, mention is made of John Wodensborough, who was Warden of Canterbury College in 1427. The Wardens of the College as a rule only held their office for a few years, and therefore this letter was probably written within two or three years after 1427. It could not have been written before 1428, seeing that it is addressed to Prior Moldash, who came into office in that year; hence it may safely be accepted as belonging to 1430 or a little later. By that time John Elham, who professed in 1398, had been thirty-two years a monk, and was of sufficient standing to be entrusted with such business matters as are treated of in his letter.

VII.

The exact date of this letter cannot be ascertained, but in the position it occupies it is not far from its proper place in the series. The social rank of the person for whom the scholarship was asked gives an unfavourable impression of the standing of the secular clergy at the time. Besides the Warden and his four *Socii*, Canterbury College accommodated seven secular clerks.

VIII.

The date of this letter is fixed at 1432 by the sentence—"and sythenys byth roune iij yer mor at the faste of the Nativitie of Our Ladye last passyd, that ys to seyn anno MCCCCXXX, MCCCCXXXI, anno MCCCCXXXII." William (Moldash), the writer of the letter, was Prior of Christ Church from 1428 to 1437.

IX.

Instalments of the arrears owed by the Abbot de Voto to the Prior of Canterbury were paid, through the intervention of James Earl of Ormond, in 1435 and 1438. At the time of writing the letter the Earl does not appear to have received any money from the Abbot, and therefore some date anterior to 1432, when the first instalment was received, must be assigned to his communication. Reg. R. 126.

X.

William Sellyng when he wrote this letter was evidently a young man and at Oxford in "statu pupillari;" hence it must belong to a time within a year or two of 1450.

XI.

There are no data by which the date of this letter can be fixed, except that, being addressed to Prior John (Elham), it must belong to the interval between March 1446 and February 1449.

XII.

This seems to belong to the same period as X. In both William Sellyng appears as a young man asking and receiving patronage.

XIII.

This letter is dated 4th June 1452, and on 11th December Cardinal Kemp was enthroned in the Cathedral Church of Canterbury

XIV.

The mention of a visit—more than one are implied—made by the Duchess of Burgundy to England, assigns this letter to the reign of
Reg. R. 229. Edward IV., and the fact that in 1467 Edmund Lichfield was collated by the Convent—juxta formam statuti concilii Lateranensis—to the rectory of St. Vedast, places it before that date, since it is probable that whilst Chaplain to the Archbishop he held no benefice.

XV.

Reg. R. 220. In 1465 the benefices of Bognor and Berstead were united by the Chapter,—"proprietarii ecclesiarum parochianarum de Berstede et Bogoner Cicest. dioc. dicte Cant. Ecclesie jurisdictionis immediate"—who, in their deed of union, declare "decime et provenciones dicti ecclesie de Bogoner per tempestates, fluctus, et inundaciones maris et aquarum, mortalitates, parochianorum paucitatem, et alios casus diversos in tantum decreverunt"—that in order to provide a competent living for the Vicar they find it expedient to unite the benefices. Thomas Walton, the Vicar of Bersted, is by the same deed appointed attorney for carrying the union into effect.

XVI.

John Scott's story of the two incontinent priests, on the testimony of the handwriting, may well belong to the time of the jubilee of St. Thomas in 1470—"this pardon at Canterbury." Perhaps however the Roman Jubilee of 1475, referred to in XXXII., may have been the "pardon."

XVII. AND XVIII.

Reg. R. 236. 240. James Sherlok was appointed Attorney for administering the Irish estates in 1469; and in 1470 they were leased to him and others for a term of sixty years.

XIX.

Thomas Goldstone, who was afterwards Prior under the title of "Thomas Goldstone II.," writing from Oxford, here mentions the departure of Dr. Chandler for Harford (Hereford), thus fixing the date of the letter at about 1473. See note XX.

XX.

Thomas Chaundeler, D.D. was Master of St. Cross and Warden of Winchester in 1450; in 1473 Warden of New College and Chancellor of the University, Whilst at the head of New College he was a great benefactor to Canterbury College, and, in gratitude for the benefits which he conferred upon that foundation, the Warden and Fellows bound themselves to commemorate his name daily in the Chapel, and to refer to him at Grace after Meat in the Hall. He soon after became Dean of Hereford, and by that title he is addressed in this letter. Reg. M. 241, 243.

XXI.

Sir John Fogge, the writer of this letter, was a busy man in his day, and, as the letter shows, was a helpful neighbour to Christ Church; he lived at Ashford, and thus, being only about four miles from the park at Westwell, he could easily overlook the restocking of the impoverished park. The "Raskells" which he desires to propagate were evidently the bucks, which, from the superiority of the venison which they furnished, had been killed down too closely. Modern usage and the glossaries use the term "Rascall deer" for an emaciated or diseased animal, but Sir John would hardly wish to increase the number of beasts of this kind. (See note XLIII.)

XXII.

Sir John Fyneux, a member of a good Kentish family, was made a Judge of the Common Pleas in 1494, and Chief Justice in 1495. It is reported of him that at one time he was steward to 129 manors, and counsel to 16 noblemen. In 1476 he was appointed Seneschal of the Manors of the Prior and Chapter of Christ Church, which office would go far towards giving him the management of the 129 manors with which he is credited. About this time "Mayster Fyneux," not yet Sir John, had a house at Lynsted, obtained by his marriage with the heiress of the Apulderfields, but the chief seat of his family was at Swingfield, near Folkestone. He died in 1525 at the age of 85 years, having in 1522 been elected to fraternity with the "Augustinian Eremites of Canterbury." In 1474 he was appointed a commissioner for administering the marshlands lying between Tenterden and Lydd, Walland Marsh—the Wallond of this letter—being at the time a part of the district subject to inundations. Foss' Judges. Reg. R. 275. Reg. B. 13. Pat. Rolls quoted by Dugdale.

XXIII.

Obituar. Cant. D. 12.
Reg. M. 185.
Reg. R. 235.

William Sellyng was admitted to the Benedictine Order in 1446. He was a Student of Canterbury College, Oxford, being a junior member and a deacon in 1454, but he does not appear to have obtained the rank of Warden. In 1469, in company with his junior Reginald Goldstone, he went to Rome on a mission to Paul II. It was on this occasion that the "Sauf Condute" of the latter was purchased.

XXIV.

Reg. R. 263.

A Sir William Catesby was admitted to confraternity by the Chapter of Christ Church in 1474, and he probably was the messenger who carried this and other letters between the Priors of Canterbury and Coventry. It is not probable that he was the Sir William Catesby of the old rhyme,

Catesby the cat and Lovel the dog,
Rule all England under the hog.

Reg. R. 335.

Francis Lovel, Lord of Minster Lovel, was admitted, evidently for reasons of policy during his short tenure of power in 1484, to fraternity with the Chapter of Christ Church. Now, if Sir W. Catesby the messenger had been the contemporary of Lord Lovell, we might expect to find the privilege granted to him at the same time with his colleague, and for the same reasons, but, as the present Catesby was admitted to fraternity ten years before, there is more reason to believe in two Catesbys than one.

XXV.

This was written after Sellyng's accession in 1472, and probably before Humfrey became Warden of Canterbury College. The title of "Brother Chapelen" was not merely an empty courtesy; Humfrey filled the office of Chaplain to Prior William so long and so worthily that the fact was prominently recorded in the monastic obituary.

XXVI. XXVII. AND XXVIII.

These letters of Reynold Goldstone are not dated, but the fact that he assisted Sir John Fyneux in conducting the law-suits of the monastery goes to show they were not written before 1476, in which year Fyneux

obtained the office of Steward of all the manors of Christ Church. Vincent Fynche or, as Goldstone spells the name, "Vynche" was appointed by the Archbishop to the office of Bailiff of Romney in 1482. The hope which Goldstone expresses, that he will be "feed bett chepe than by mark," shows that, although he was a monk who by his rule could own no individual property, nevertheless that he received remuneration for his services, and that he considered a fee of thirteen shillings and four pence a mean honorarium. The Mr. Thwaytes of the letter was Chancellor of the Duchy of Lancaster. Reg. R. 324. Reg. R. 287.

XXIX.

Dom. Humfrey, B.D., made his profession as a Monk of Christ Church in 1459. As the letter shows, he was at one time Warden of Canterbury College, and afterwards, being recalled to his monastery, he filled several important offices, including that of Chaplain to the Prior. Both he and his patron William Sellyng died in the year 1494. The monastic obituary thus records his death: "Thomas Humfrey Baccalaureus Theologie, quondam dicti Prioris Capellanus, et postea Magister Corone." The meaning of the last title is, that Humfrey had the care of, and received the oblations in, the chapel in the apse of the Cathedral, where was exhibited the "Corona," or detached portion of the skull, of St. Thomas, a much venerated relic. This office was apparently assigned to monks who by age were unfit for more active duties. The W. Chichele whom Humfrey mentions was his immediate predecessor in the Oxford wardenship. It was doubtless the office of Treasurer (note L.) which the Prior asked him to take in exchange for his wardenship. Obituar. Cant. D. 12.

XXX.

The MS. of this letter is in the autograph of Prior Sellying; it was evidently written immediately after Louis XI. had, at Dr. Langton's intercession, renewed the gift of wine to the Convent. A copy of this letter in the conventual register is dated 24th March, 1477. Reg R. 285.

XXXI.

This letter probably belongs to the year 1477. Reg. R. 277.

In 1476 Nicholas Bradkirk, a citizen of Canterbury, was sent to Rouen to fetch the convent wine, and here the writer speaks of the visit "of

your servant Nicolas" as a thing gone by, but not long past. It is elsewhere explained that the renewed grant by Louis XI. was not a revival of an absolutely obsolete custom, although only in three instances—this being one—is there any record of wine received between the years 1400 and 1477. This letter, dated in February, informs the Prior that his wine has been despatched, and probably prompted him to express his thanks in March (XXX.).

XXXII.

In this letter John Giglis, Gyglys, *alias* de Liliis, Doctor of Laws, Subdeacon, and papal referendary, who was an active politician in the reign of Henry VII., makes his first appearance on the stage of the History of England. After this date he was often in this country, and in the intervals he acted at Rome as agent to the King, and Advocate of the Convent of Christ Church. In 1492, in conjunction with Gerona the writer of LV., he was associated with two of the monks of Christ Church in pleading in the Curia, advocating the cause of the Convent against the Provost of Wingham. In 1497, whilst engaged as agent at Rome for the King, he was promoted to the See of Worcester; this dignity he held for one year only, dying in 1498. Much interesting information respecting this courtly prelate and poet will be found in Mr. Gairdner's Memorials of Henry VII. (Chrons. and Mems.)

Reg. R. 376, 377.

XXXIII.

Rymer. Dr. Thomas Langton. In 1477 (March) he was commissioned by the King to arrange a marriage between Edward Prince of Wales and Isabel daughter of Ferdinand and Isabella.

Ibid. 1477, Nov. 30. Commissioned, with John Lord Howard and Sir R. Tunstall, to treat with Louis XI.

Ibid. 1478. He was employed in another embassy to France and appointed Treasurer of Exeter. Being Proctor for the Chapter, he was requested by the Prior to deliver to Convocation a speech which the latter had composed.

Reg. R. 293. 1497. He refused the living of St. Leonard offered to him by the Chapter.

Rymer. 1480. Another embassy to France.

1482. Rector of All Hallows Lombard Street. Reg. R. 323.

1483. Proctor representing the Chapter of Canterbury in Convocation. Reg. R. 327.

1483. Advanced to the Bishopric of St. David's. Reg. R. 328.

1484. Employed on embassies to Charles VIII. and Sixtus IV. Rymer.

1484, Dec. Commissioned to offer the King's obedience to the new Pope (Innocent VIII.) Ibid.

1485. Translated to Salisbury. Ibid.

At this time Dr. Langton was Provost of Queen's College Oxford, and therefore Master of St. Julian's Hospital at Southampton. Ath. Oxon. (Queen's) ed. Gutch.

1493. Translated to Winchester.

1497. He gave a cup to Pemb. Coll. Camb., of which society he had been a fellow.

He died A.D. 1500, having been elected to, but not enthroned in, the See of Canterbury.

This letter, by its mention of the burial of the Duke of Clarence, places itself in the year 1478.

XXXIV.

The mention of Dr. Langton's recent appointment to a benefice worth a hundred marks in the church of Exeter fixes the date of this letter in 1478, in which year he obtained the office of Treasurer of that church. Lord Howard, Dr. Langton, and others went in that year on a mission to France; this fact will explain the allusion to Lord Howard's embarkation, and Dr. Langton's anxiety about the horse, which he required for conveying him to and from Canterbury in going to and returning from France.

XXXV.

The phrase, "The King shall enter London this day and be lodged in Poules in the Palace for two days," appears to allude to Henry VII.'s entry into London, after Bosworth field, on 27th August, 1485. But the writer's connection with Christ Church belongs to a time seven years before this event, and, moreover, Aug. 27th is not St. Katherine's day. [April 30 or November 25.] Thomas Bulkley was, in 1478, admitted to *Beneficium Capituli*, together with his wife Margaret, his sister Margaret Mynew, and William and Johanna Holm, his wife's parents. Reg. R. 292.

XXXVI. AND XXXVII.

Reg. R. 290. John Fawne, citizen and vintner of London, was, in 1478, appointed agent for receiving at Rouen the wine which was given to the Convent by Louis XI.'s renewal of his ancestor's charters. He also, as the letters
Reg. R. 292. show, dealt in wine on his own account. His services were so far valued by the Chapter that in 1479 he was admitted to confraternity.

XXXVIII.

The writer, with an exactness only too uncommon with correspondents of his day, affixes a date to his letter.

XXXIX.

Richard Sellyng—who was possibly a kinsman of the Prior of the same name—became a monk at Canterbury in 1477, and was yet living when the last entry in the obituary of the monastery was made in 1507. One year in his monastery, and two at Oxford, engaged in the study of arts, would bring him to 1480, the suggested date of his letter.

XL.

To this letter, authenticated by the sign manual of Edward IV., but containing no evidence attesting the year in which it was written, a place has been assigned just within the limits of the King's reign.

XLI.

At the time of writing this letter, Dr. Langton, Bishop of St. David's, evidently an eye-witness of the King's popularity, was at York with Richard III., and hence the middle of September 1483 may be assumed as its date.

XLII.

William Beverle was presented to the rectory of All Hallows, Lombard Street, in 1483, in spite of the appeal in this letter.

XLIII.

Pedigree Archaeol. Cant. vol. v. Sir John Fogge was a Privy Councillor to Edward IV., treasurer of the household [1463], three times Sheriff of Kent [1454, 1474, and 1481], and Knight of the Shire [1478].

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He died 1490 and was buried in Ashford church. His wife was a daughter of Thomas Crioll of Westenhanger. In conjunction with Fyneux, John and Roger Brent, Nethersole, Richard Hawte, and others, he was often appointed a commissioner for superintending the construction and maintenance of embankments and sea-walls around the coasts of Kent. This fact will explain the interest felt by Fyneux [XXII.] in the speedy settlement of some matter which "toucheth the Commissioners so nygh." Being himself a Commissioner, he was of course sensitive in any matter affecting the "worship" of the Commissioners as a body.

XLIV.

This letter contains its date, 1483. [Anno regni Ricardi Regis tercii primo].

XLV. AND XLVI.

A Doctor Peckenham, skilled in the law, was, in 1483, appointed with Dr. Langton to be Proctor in Convocation for the monks of Christ Church. His controversy with the writer of these letters must have taken place at a time not very remote from that of this appointment. Reg. R. 327.

XLVII.

The Lord Dynham, a prominent Yorkist partizan, was Ambassador to Maximilian 1471, Commander of the Fleet in 1474, and Deputy of Calais at the end of the reign of Edward IV. He took the oath of allegiance to Edward V., and transferred his fealty after some hesitation to Richard III., who, three days after his accession, commissioned him to treat with the Lord of Querdes, the delegate of Louis XI. He was taken into favour by Henry VII., and made Lord Treasurer when Prince Henry was created Duke of York [1494]. Giles Lord Daubeny was Lieutenant of Calais and Ambassador to Maximilian in 1486, again Ambassador in 1495. He commanded a wing of the Royal army at the battle of Blackheath 1497; attended Katherine of Aragon at her landing, and, dying in 1508, was buried at Westminster. A contemporary describes him as "ille vir bonus, prudens, justus, probus et omnibus dilectus." Mems. Hen. VII. ed. Gairdner. (Chrons. and Mems.)

XLVIII.

Reg. R. 349. John Rochford was Bedell of Bocking in 1483, and was reappointed to the same office for a term of twenty-one years in 1488.

XLIX.

Rymer. John Abbot of Abingdon was on three occasions employed in embassies by Edward IV. and Henry VII. On two of these occasions his commissions were dated Aug. 15th, 1474, and April 17th, 1479, neither of which dates would account for his passing through Canterbury on April 12th. In 1488, however, he received a commission empowering him to treat with Charles VIII., and dated March 17th. Allowing him three weeks to receive the summons and to make his preparations, he would arrive at Canterbury on his way to Dover—the place of embarkation—on the day of the date of this letter.

L.

This letter, addressed to Dom. Humfrey at the time when he filled the office of Treasurer of the Monastery, possibly relates to tools and other articles sent for the use of some novice of Christ Church. The writer, a clothier, advocates the dyeing of Humfrey's cloth after it was woven; modern dyers have a preference for that which is dyed *in grain*, in which the yarn is dyed before it is woven.

LI.

Dom. T. Humfrey, whose name is so often found in these papers, here appears in the character of "Custos Maneriorum," the monastic officer who superintended the wide-spread conventual estates. He has travelled through Essex, where he adroitly avoided Master Montgomery the writer of LII. and, traversing a part of Kent, has arrived in London, whence he writes to report progress. The exact date of the letter cannot well be obtained, but it is sufficient to say that it was written after Humfrey had filled the responsible office of Warden of Canterbury College and Treasurer of Christ Church, and therefore when he was an old man.

LII.

A letter written by some obscure person whose company Dan. Humfrey did not covet, as the last letter proves. The writer signs his name "MOUNTGOMERY" with a most pretentious flourish, as if he were a great man.

LIII.

There is nothing in the letter written by Cardinal Morton to point to the time at which it was composed. From the interest the Cardinal took in the four prisoners, and the direction to select for pardon those who had done the King the least offence, it is likely that they had been guilty of some political crime, rather than that they were vulgar murderers or horse-thieves. We may believe that the date of this transaction was soon after the suppression of some rising of the Kentish Commons.

LIV.

When in 1490 Garter King-at-Arms, by command of Henry VII., carried the badge of his order to Maximilian ("the King of Romaynce" of this letter), it is not improbable that the latter without delay repaid the favour, by appointing ambassadors to convey that of the Golden Fleece to Henry. In fact, one sovereign prince could hardly accept from another an honour which implied some sort of complimentary subjection in the receiver, unless at the same time, by a return in kind, he imposed the same complimentary subjection upon the giver. Eleven years after the above mentioned date there came a group of negotiations, in the front rank of which the Garter and the Fleece occupied prominent places, and it is possible that the letter may be referred to this time, but the balance rather inclines in favour of 1491. In 1501-3 Henry and Maximilian attempted to remodel their ancient alliance, the old basis of common hostility to Charles VIII. having become obsolete by the treaty of Etaples. Among other proofs of the sincerity of the contracting parties, it was agreed that Maximilian "shall bere the Garter as he hath done in tyme passed, and tharchduke shall doo the same, provided that our souverain Lord (Henry) take and bere thordre of Thoyson Dorree,

Rymer, sub. dat.

Letters, &c. Rich. III. (Chrons. and Mems.) i. 154, 156, &c.

and cause his son the Prince of Wales to do the same." It does not follow from this stipulation that Henry was not at the time in possession of the "liveree of Toison Dor," but rather it may be understood that the "take" of the clause referred to the Prince of Wales, and the "bere" to the King. That Henry was a knight of the order in 1506 is implied by the fact, that when Prince Henry, Arthur being dead, and the Archduke Philip, an unwilling visitor in England, with great ceremony interchanged the symbols of the Garter and the Fleece, no mention is made of any investiture of the King.

Mems. Hen. VII. (Chrons and Mems.) 298.

LV.

This letter, bearing date 1492, by its mention of J. de Gigliis gives still another reading of the name which is elsewhere spelled Giglis, Gyglys, and de Liliis.

LVI.

John Langdon as Warden of the College was summoned to Canterbury to take part in the election of a prior when the office fell vacant by the death of William Sellyng in 1494. As this present letter is addressed to Sellyng of course it was written before, probably shortly before, that date. The writer died in 1495, and in the Obituary is described as "Sacre Theologie Doctor, predicator egregius." His connection with "the Wardeyn of Manerys" requires some explanation. From the time when the little College was first settled in Queen's Lane its inmates looked to the Bailiff of Newington near Henley to supply them with a considerable part of their provisions; to this manor, as to all others belonging to the convent, the "Custos Maneriorum" made an annual progress, and it was there that Langdon would meet him to settle accounts, and to arrange for the supply of the College kitchen.

LVII.

Richard Hawte's name often occurs as that of a legal adviser of the Convent towards the end of the fifteenth century. This letter bears on its blank side some memoranda in the handwriting of Prior Sellyng, and thus it is proved to be more ancient than 1494, the year of the Prior's death.

LVIII.

The mention here of pinnacles intended to complete a tower appears to indicate the year 1495, when, under Cardinal Morton's patronage, the great tower of Canterbury was finished. But this draft is written by the hand of Prior William Sellyng, who died in December, 1494, and therefore, since Sellyng wrote it only a few months before he expected the tower to be completed—" accomplished this nex somer folowing "—we may conclude that we have here one of his last official compositions.

LIX.

The battle of Blackheath took place on 22nd June, 1497, and this letter, which certainly preceded the battle—the Cornish rising being the result of such unconstitutional taxation as is here indicated—being dated in December, must be assigned to 1496.

LX.

Marcus Huse or Husee, after having held the office of Chantry Priest in Charing Church, was presented to the Rectory of All Hallows Gracechurch Street in 1485, and died in 1499. He was probably a relative of the Chief Justice, Sir W. Huse, who in 1494 was a witness to an award made by Archbishop Morton, and of other eminent men of his day who bore the same surname.

Chart. Ant. c. 1304.

Reg. R. 343, 434.

Reg. R. 399.

LXI.

A Robert Motton was preferred by the Prior and Chapter to the living of St. Leonard East Cheap in 1499. It may be believed that this Robert was a brother and contemporary of Thomas Motton the writer of the letter.

Reg. R. 427.

LXII.

Edward Bocking became Warden of the College probably about the year 1510. Making his profession in 1494, in 1510 he would be in the sixteenth year of his religious life, of sufficient standing to be selected to hold an important office. The Chichele whom he mentions was a monk of Christ Church, who professed in 1477, being therefore twenty years the writer's senior, and well described as his " auncyen " friend.

LXIII.

The writer affixes the date to his letter, using a form of numeration which is happily unusual. "The Flowre-the-lyce" is still a comfortable inn "within the Hy Strete" of Canterbury, bearing upon its front a stone carved sign which was ancient when William Atkins called to receive his quit-rent.

LXIV.

This letter declares its own date.

LXV.

Richard [Fitz-James] was Warden of Merton College, and successively Bishop of Rochester [1497], Chichester [1503], and London [1506]. He occupied this latter see until 1421, and consequently within the fifteen years preceding that date this letter was written.

LXVI.

Prior Goldstone [II.] dates his letter 1512.

LXVII.

John Hales of the Dane John.—Was Steward of St. Augustine's about the year 1520, and apparently—to judge from the letter—Nethersole was his predecessor in the office. At the date of the letter Hales was aspiring to take Nethersole's place, hence this date must be anterior to 1520, at which time he had obtained the appointment. John Menys, the writer of the letter, survived until the dissolution of the monastery in 1540, and became a prebendary on the reformed foundation.

LXVIII. LXIX. LXX. AND LXXI.

All of these belong to the year 1520, at which time the third centenary of the translation of St. Thomas ought in due course to have been celebrated. When Dr. Greg wrote "the metyng of thys grett princes" he alluded to the meeting of the Kings of England and France on the "Field of the Cloth of Gold." "My Lorde of Worcetter" was Sylvester

Giglis, the nephew and successor in the see of John Giglis (note XXXII.), who watched events in the Curia on behalf of Henry VIII. as his uncle before him had done for Henry VII.

LXXII.

Shavington's letter is dated 1539.

LXXIII.

This undated draft is in the autograph of Prior Goldwell, who ruled the monastery of Christ Church from 1517 to 1540. As at the date Christopher Hales was sufficiently free from official duties to allow him to fill the post of arbitrator it may be supposed that the letter was written not long after the first-named year; at all events it belongs to a time before 1525, when Hales became Solicitor-General.

The letters which follow to the end of the volume cannot at present be assigned to any precise years, but it will be sufficient to say that they were all written at the end of the fifteenth century or in the beginning of the sixteenth.

After these notes were printed, and when the time was past for altering the order of the letters, the Editor ascertained that John Wodnesborough (note VI,) was not really the Custos of Canterbury College in 1427—a rank to which he only attained in 1448—but that he was in that year present at the election of Prior Molash in the position of *locum tenens* of John Salisbury, the actual Warden, who for some reason was unable to fill his own place. The immediate predecessor of Prior Molash was another John Wodnesborough, and the records contain other examples of the same name, the repetition tending to produce confusion. The majority of the Canterbury monks were recruited from the manors belonging to the convent, and as each upon his admission adopted the name of the village from which he came, dropping his own surname if he had one, it came to pass that at no time was the muster-roll without a Bocking, a Wodnesborough, or a Sellyng.

SUCCESSION OF ARCHBISHOPS OF CANTERBURY AND PRIORS OF CHRISTCHURCH

During the period embraced by the Letters in this Book.

Archbishops.	Priors.
1374. Sed. Vac.	Richard Gillingham.
1375. Simon Sudbury.	
	1376. Stephen Mongeham.
1381. William Courtenay.	
	1394. Thomas Chillenden.
1397. Thomas Arundel.	
	1411. John Wodnesborough.
1414. Henry Chichele.	
	1428. William Molash.
	1437. John Salisbury.
1443. John Stafford.	
	1446. John Elham.
	1449. Thomas Goldstone (I.).
1452. John Kemp.	
1454. John Bourchier.	
	1468. John Oxney.
	1471. William Petham.
	1472. William Sellyng.
1486. John Morton.	
	1494. Thomas Goldstone (II.).
1501. Henry Dean.	
1503. William Warham.	
	1517. Thomas Goldwell.

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May 1877.

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REPORT OF THE COUNCIL
OF
THE CAMDEN SOCIETY,
READ AT THE GENERAL MEETING
ON THE 2ND MAY, 1877.

THE Council of the Camden Society elected on the 2nd May, 1876, deeply regret the loss of

EDWARD F. RIMBAULT, LL.D.

who, as long as health would permit him, was constant in attendance at their meetings, and whose assistance was always valuable, more especially in all matters relating to the subject of the biography of musicians, with which he was so familiar. Dr. Rimbault edited for the Society:—

I. THE OLD CHEQUE BOOK OF THE CHAPEL ROYAL, in 1872, and
II. AN ACCOUNT OF THE FESTIVAL OF THE BOY BISHOP IN ENGLAND (included in the seventh volume of the CAMDEN MISCELLANY), in 1875.

The Council regret to add that the Society has also lost the following Members by death during the past year:—

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The Most Noble the MARQUIS of NORTHAMPTON.
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It is a subject of congratulation that the following new Members have been elected during the same period:

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The Right Hon. Viscount Holmesdale.
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The thanks of the Society are due to Sir James Hannen for the promptitude with which he has granted an extension from 1700 to 1760 of the date to which the wills at the Probate Registry, Somerset House, can be consulted by literary inquirers. This liberal concession was made upon representations from the Council of the Camden Society in conjunction with the Society of Antiquaries and the Archæological Institute.

The books for the past year have now been issued:

I. Milton's Common Place Book. Edited by A. J. Horwood.

II. The Historical Collections of a London Citizen in the Fifteenth Century, containing—i. John Page's Poem on the Siege of Rouen; ii. Lydgate's Verses on the Kings of England; iii. William Gregory's Chronicle of London. Edited by James Gairdner.

III. Documents relating to William Prynne. With a Biographical Fragment by the late John Bruce, F.S.A. Edited by S. R. Gardiner.

The first of the books named above having appeared to be in many

respects defective, Mr. Horwood generously offered to reprint it at his own expense, and the revised edition will soon be in the hands of Members.

The books for the years 1877-8 will probably be:—

I. Letters treating of the Domestic Affairs of the Priory of Christ Church, Canterbury, in the fourteenth and fifteenth centuries. Edited by J. B. SHEPPARD. (Nearly Ready.)

II. A Chronicle of England during the Reigns of the Tudors. From A.D. 1485 to 1559. By Charles Wriothesley, Windsor Herald. Vol. II. Edited by W. D. HAMILTON, F.S.A.

III. Harpsfield's History of the Divorce of Henry VIII. from Catherine of Aragon. Edited by the Rev. N. POCOCK.

The following have been added to the list of suggested publications: --

Selections from the Hatton Correspondence, Charles II.—William III. 2 vols. To be edited by E. MAUNDE THOMPSON.

Selections from Four Volumes of Petitions temp. Charles I. in the possession of Mrs. Carew. To be edited by S. R. GARDINER.

The Council desire to call the attention of Members to their often-expressed wish, that all who have any knowledge of MSS. suitable for publication should communicate with the Director, who will always be happy to receive suggestions or applications on the subject. The Members of the Society are so scattered that it is difficult to ascertain their feelings and wishes, and the Council deeply regret that a larger number do not attend the annual meeting, at which they would always be ready to welcome suggestions of any kind. The wishes and opinions of the Members thus ascertained would serve to strengthen their hands in carrying out the objects which they, in common with the other Members of the Society, have deeply at heart.

By order of the Council,

SAMUEL RAWSON GARDINER, *Director.*
ALFRED KINGSTON, *Hon. Secretary.*

REPORT OF THE AUDITORS.

We, the Auditors appointed to audit the Accounts of the Camden Society, report to the Society, that the Treasurer has exhibited to us an Account of the Receipts and Expenditure from the 1st of April 1876 to the 31st of March 1877, and that we have examined the said accounts, with the vouchers relating thereto, and find the same to be correct and satisfactory.

And we further report that the following is an Abstract of the Receipts and Expenditure during the period we have mentioned:—

Receipts.	£	s.	d.
To Balance of last year's account..	564	7	3
Received on account of Members whose Subscriptions were in arrear at last Audit	57	10	0
The like on account of Subscriptions due on the 1st of May, 1876.....	260	0	6
The like on account of Subscriptions due on the 1st of May, 1877.....	35	0	0
One year's dividend on £466 3 1 3 per Cent. Consols, standing in the names of the Trustees of the Society, deducting Income Tax..	13	16	4
To Sale of Publications of past years.....	36	14	1
To Sale of Promptorium Parvulorum (3 vols. in 1)	4	5	0
	£971	13	2

Expenditure.	£	s.	d.
Paid for printing 500 copies Common Place Book of John Milton. No. 16	29	4	9
Paid for printing 500 copies Historical Collections of a London Citizen in the Fifteenth Century. No. 17	106	12	0
Paid for printing 500 copies of Documents relating to William Prynne. No. 18	42	19	0
Paid for Miscellaneous Printing.....	10	18	0
Paid for delivery and transmission of Books, with paper for wrappers, warehousing expenses (including Insurance)	22	19	4
Paid for binding	55	2	10
Paid for postages, collecting, country expenses, &c. ...	5	1	5
One subscription returned	1	0	0
	£273	17	4
By Balance	697	15	10
	£971	13	2

And we, the Auditors, further state, that the Treasurer has reported to us, that over and above the present balance of £697 15*s.* 10*d.* there are outstanding various subscriptions of Foreign Members, and of Members resident at a distance from London, which the Treasurer sees no reason to doubt will shortly be received.

Henry Hill.
George. F. Smith.

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